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PALÆOGRAPHIA SACRA:
O R,
DISCOURSES
O N
MONUMENTS of ANTIQUITY
That relate to
SACRED HISTORY.
NUMBER I.

*A COMMENT on an ODE of HORACE,
shewing the Bacchus of the Heathen to be the JEHOVAH
of the Jews.*

By WILLIAM STUKELEY,
Rector of ALL-SAINTS in Stamford.



et gentes maluit ortus
mirari quam nosse tuos ——— Lucan.

L O N D O N:

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TO THE
HONOURED and LEARNED
Sir *RICHARD ELLYS*, Bart.



contemplative person that thinks and considers the nature of things, sees with great amazement the infinite and inconceivable beauties of the material world; he sees the fitnesses, connexions, dependencies of all the parts of it, the symmetry of the whole: and adores the supreme wisdom and power that contriv'd and executed so admirable a plan, and the goodness that shines thro' the finish'd work, and supports it. Can we then think that this great being, the author of all, has been less careful of the moral than of the material world? has he less regard to the far most worthy part of it, us, the thinking substances, that like him (tho' in a very inferior way) can pervade the boundless space, and traverse all his works, in whom he has sown sparks of an immortal fire, de-

iv DEDICATION.

riv'd more immediately from his own fountain? therefore I wonder at the incogitancy of our modern free-thinkers, people of learning, that will not see the beauty of that profound scheme of religion, which was carry'd on from the beginning of the world (I mean from the fall of man) to its completion and perfection in the christian revelation. To open our eyes a little in this age, wherein we seem to be willing to overlook it, was the purport of this small publication. We might well think this the *Augustan* age reviv'd; among other reasons, because our poet *Horace* is in every hand. He is thought unpolite and out of fashion that has not a taste for his beauties. I have endeavour'd too to throw in my mite that way, tho' somewhat out of the vulgar road; and to put a celebrated piece of his work into a dress, which probably he would not have mislik'd, had he liv'd a little longer, and had those happy opportunities which we have long enjoy'd: to which his excellent good sense and discernment in human and divine things would have secur'd his ready approbation.

However, what I have endeavour'd at, will shew, I hope, that the heathen were not left out of the general view of providence in that great scheme, which was more intimately deposited among the *Jews*. They had such notices of the matters belonging to it, either originally

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ginally imparted to them by God Almighty, or at least borrow'd from the greater splendor of those people in very early days, as enabled them upon its full manifestation to see, this was what was ultimately meant in all their perplex'd theology. And we find it so by experience, from the heathen world so soon and universally embracing the christian faith, notwithstanding persecutions and difficulties of old habit and custom, of long deprav'd passions and appetites.

This, the comment I have made upon the Ode, which is but a very little of what might be said in this view, will render sufficiently clear. I leave it to the reader's judgment in short, and would not appall his gusto too much with a novel entertainment.

And under your name, Sir, I beg leave to usher it into the world, for two reasons: 1. Because you was pleased to approve of it, and encourage the publication. 2. As an acknowledgment of the great obligation I lie under toward you; so great, that I can't any otherwise pretend to discharge it but by acknowledgment, the only way your generous nature and superior station leaves me to do it; and to render this acknowledgment as complete as I am able, I make it publick.

I am

I am oblig'd to you too for this very method of doing it, which is purely an imitation of you; you have led us the way of turning all the force of human learning and classical knowledge into its right channel, to make it truly subservient to the most excellent purposes, the illustration of the scriptures, and the cause of religion.

Proceed, Sir, to indulge us with more of your comments out of your inexhaustible store; your *fortuitous* thoughts exceed our most study'd inventions; your learned criticisms are really *sacred*; and we shall not cease to pray God to lengthen out your valuable life for the cause of learning and the cause of religion. Counter to the modern Taste you show, that when united they only open the brightest side of a human character, that true learning cannot subsist but in strict piety and true religion.

I am,


Honoured and learned SIR,

Your most obliged,

and devoted Servant,

1 Jan. 1735-6.

W. S.



THE coin which we have given in the frontispiece we may look upon as the argument of the ensuing discourse; it was struck by the city of Maronea in Thrace, where the worship of Bacchus was eminent. The coin is in Beger, Montfaucon, and the cabinets of the curious. This Thracian religion was carry'd thither by Orpheus about 940 years before the christian æra, during the division of the kingdoms of Israel and Judah, and after Sesostris had carry'd the same worship into Egypt, which both learn'd from the Hebrews. as of the former expressly Clemens Alexandrinus witnesses, and will appear evident from the work before us. The Greeks had it from them by means of Pegafus Eleutherius, as they call him, by their accustomed itch of monstrous fable. Pegafus is the name of a swift ship or galley, made in imitation of the Phœnician, which always had a horse's head on the poop. Eleutherius is the name of deification, which the Greeks gave to this person, who brought the sacreds of Bacchus among them; it is the same as Liber or Bacchus.

"We think not the same things with others, but they by imitation speak the same things with us, says Justin Martyr of the heathen poets. To make this plain in relation to the Ode of Horace, which we have now chosen to treat on, I shall pursue the following method. I shall first give the Ode, with such a paraphrastick translation as I think it will aptly bear, so as to cloath it in the form of a divine hymn, founded on the true and original meaning of the story; together with the places in scripture, to which all along it has a strict relation. After that I shall make a perpetual comment upon the Ode, to open and explain every particular. My end and view in it is, to shew in this one instance, among very many others, that mankind, under the notion of Liber, or Bacchus, son of Jupiter, expected from all antiquity, the great redeemer, the divine messiah, who is no other than Jehovah of the Jews; which was accomplish'd in the christian dispensation.

This Ode is a very beautiful composition, and the ingenious author, who was master of the Greek learning, went to the remotest sources of it herein.



Horatii Carminum, Lib. II.

O D E XIX.

IN BACCHUM.

Bacchum in remotis carmina rupibus
 vidi docentem, (credite posteri)
 nymphasq; discentes & aures
 capripedum satyrorum acutas.

Evohé! recenti mens trepidat metu,
 plenq; Bacchi pectore turbidum
 letatur; Evohé! parce Liber,
 parce gravi metuende thyrsos!

Exod. iii. 1. xvii. 6, 15. xviii. 5. Deut. xxxii. 14, 30, 32.
 Zach. ix. 17. Luke vii. 34. Ecclus. li. 10.

Exod. xvi. 10. Deut. i. 19. viii. 15, 16. John xi. 54.

Exod. xv. 1. Numb. xxi. 17. Deut. xxxii. 1. Matth. x. 19.

Gen. xvi. 13. xxxii. Exod. xix. 11. xxiv. 10. Deut. v. 4.

Judg. vi. 22.

Gen. xlix. 10. Exod. xx. 1, 22. xxxii. 16. Matth. v. 1, 2.

Luke xi. 2.

Exod. xv. 20, 21. Numb. xii. 2. Micah vi. 4.

Fas



Paraphrastic Translation.

A HYMN TO JEHOVAH.

I Saw the LORD (let future times believe)
teaching to Israel's god-like race, a song
of triumph : from mount Sinai's rocky cliff,
eccho'd by Miriam and her female throng.

Jehovah ! by thy spirit, my mind posselt,
trembling rejoyces. At the sight of God,
prophetic raptures fill my conscious breast.
Jehovah ! lord of the all-powerful rod !

^g Deut. viii. 4. xxxii. 30. Levit. xxiii. 40. xxvi. 8. Joshua
xxiii. 10. Judg. iii. 10, 31. vii. 22. vi. 34. xiv. 6. 1 Sam. vii.
10. xvi. 13. xvii. 34. 1 Kings xviii. 46.

^h Exod. vi. 3. xvii. 15. Deut. xxxii. 31.

ⁱ Gen. xxviii. 17. Judg. vi. 22. xiii. 22. Matth. xxviii. 8.

^k Judg. iii. 10. vi. 34. 1 Sam. xvi. 13. Acts ii. 13. 2 Pet. i. 21.

^l Psal. ii. 11. Wisd. viii. 27. Isai. v. i. Matth. xxviii. 8.

^m Exod. v. 23. Deut. iv. 34. 2 Kings xiii. 5. Psal. lxxxi. 6.
cvi. 21.

ⁿ Exod. iv. 17, 20. vii. 20. xvii. 9. Judg. vi. 21. Isai. lx. 13.
lix. 20. Matth. xxi. 8, 9.

B

Thy

Fas ° *pervicaces sit mihi* ^p *Thyadas,*
^q *vinig; fontem,* ^r *lactis* & *uberes*
cantare rivos, atque truncis
lapsa cavis iterare ° *mella.*

Fas & *beatæ* ^t *conjugis additum*
^u *stellis honorem: tectaq;* ^x *Penthei*
dissecta non levi ruina,
thracis & *exitium* ^y *Lycurgi.*

Tu flectis ^a *ammes, tu* ^b *mare barbarum:*
Tu ^c *seperatis* ^d *Uvidus in jugis,*
nodo coerces ^e *viperin,*
Bistonidum, sine fraude, crines.

Tu cum ^f *Parentis regna, per arduum,*
cobors ^g *Gigantum scanderet impia,*
Rhæcum retorsisti, ^h *leonis*
unguibus, horribiliq; ⁱ *mala.*

° Numb. xii. 1. xvii. 10. Deut. vi. 16. ix. 7, 8, 12, 22, 24.
 x. 16. xxxi. 27. xxxii. 15, 16, 17, 18, 20.

^p Exod. xix. 6. Deut. vii. 6. x. 15. xiv. 2. xxvi. 18. Psal.
 xxiv. Isai. lxi. 6. Wisd. xvii. 2. xviii. 13. i Pet. ii. 9. Rev. i. 6.
 v. 10.

^a Numb. xx. 8, 9, 10, 11. Deut. vi. 11. viii. 8, 15. xxxii. 14.

^r Numb. xiv. 8. Deut. xxx. 13. Ezek. xx. 6.

^s Exod. iii. 8, 17. xiii. 5. xvi. 31. xxxiii. 3. Deut. viii. 8.
 xxvi. 9. xxxii. 13. Joshua v. 6. Jerem. xi. 5. Ezek. xvi. 19.
 xxvii. 17. xxix. 3.

^t Matth. i. 20. ix. 15. xxii. 1. Rev. xix. 7. xxi. 2. xxii. 17.

^u Dan. xii. 3. Rev. xii. 1.

^x Gen. xix. 5. Ezek. xvi. 49, 50. 2 Pet. ii. 6.

^y Exod. iv. 22. Judg. iii. 31. Psal. cxxxvi. 15. Wisd. xviii. 5.
 xix. 4.

Quanquam

Paraphrastic Translation.

5

Thy conquering race of royal priests I'll sing:
how from hard rocks the liquid streams arose:
and rills of wine from sandy deserts spring:
how Canaan's land with milk and honey flows.

I'll sing the radiant crown the stars among,
the church's guerdon, thy beloved bride;
and thy vindictive flames on Sodom flung:
or Pharaoh floundring in the briny tide.

Thou dryest up rivers, at thy hallowed feet
old Jordan and the sea their floods remove.

Thy spirit in the deserts bleak retreat,
made deadly serpents salutary prove.

When Gods against thy fathers throne rebell'd,
thy red right-hand struck Satan down to hell
headlong. With human arm by thee upheld,
a thousand men beneath a jaw-bone fell.

^a Joshua iii. iv. 2 Kings ii. 8, 14. Psal. cxiv. 5. Isaia xliii. 2, 16.

^b Exod. xiv. 21. Psal. lxvi. 6. Nehem. ix. 11. Wisd. xix. 5, 7.

^c Numb. xxxiii. 8. Deut. ii. 7. xxxii. 10. Nehem. ix. 13, 21.

^d Psal. lxxx. 15. Isaia lxiii. Matth. xi. 19. Luke xxii. 18. Acts ii. 13. Rev. xix. 15.

^e Exod. iv. 3. vii. 10. xxviii. 39. Numb. xxi. 9. Ezek. ix. 2, 3. John iii. 14.

^f Exod. xxiii. 21, 22. John i. 1. iii. 18. vi. 69. Acts viii. 37. 2 Pet. ii. 4.

^g Job xxvi. 5, 6. Prov. ii. 18. ix. 17, 18. xxi. 16. Isaia xiv. 9, 10. Ezek. xxxii. 18, 21. Rev. xii. 11.

^h Gen. xlix. 9. 1 Chron. xii. 8. Isaia v. 29. Rev. v. 5.

ⁱ Judg. xv. 16.

Quanquam ^k *choreis aptior & jocis,*
ludog; dictus, non sat idoneus
¹ *pugnæ ferebaris : sed Idem*
pacis eras ^m *mediusq; belli.*

Te vidit insons ⁿ *Cerberus aureo*
^o *cornu decorum, leniter atterens*
caudam & ^p *recedentis, trilingui*
ore pedes tetigitq; crura.

^k Exod. xxii. 29. xxiii. 16. 2 Sam. vi. 14. Psal. lxviii. 25.
 lxxxi. 1, 2, 3, 4. Nehem. viii. 17. 1 Chron. xxix. 22.
¹ Exod. xv. 3. Deut. xxxii. 41. Numb. II. III. IV. X. 5, 6.
 Josh. v. 13. xxiii. 3, 5, 9, 10. 1 Chron. xvii. 24. Isaia lix. 17.
^m Levit. xvi. Ephes. iv. 32. Galat. iii. 19. 1 Tim. ii. 5. Heb.
 ii. 17. ix. 28. xii. 24.



Paraphrastic Translation.

7

Nor art thou less for Rule and arts of peace,
hero & legislator too, renown'd.

Thou makest war in heaven and earth to cease;
thou only the true Mediator found!

Thee royal Pontiff, destin'd sacrifice
for man, the gloomy realms beheld and fear'd.

From thy bright presence Hell's dark monarch flies,
and thy returning footsteps, low rever'd.

^a Acts xvii. 3. Ephes. iv. 9, 10. Heb. ii. 14. 1 Pet. iii. 19.
1 John iii. 16. Rev. i. 18. xx. 1, 2.

^o Gen. xix. 37. 1 Sam. ii. 10, 35. Psal. cxxxii. 10. Isai. v. 1.
liii. 7. John i. 36. 1 John ii. 20. Rev. v. 6.

^p Psal. xvi. 6. lviii. 18. 1 Theff. iv. 14. Ephes. iv. 9, 10. Co-
loss. ii. 12, 15. Heb. xii. 2. xiii. 20. 1 Pet. iii. 22. James ii. 19.



Paraphrase

For art thou not for peace
here be legislator too, renowned
Then market war in heaven and earth to cease;
then only the true Mediator found!

Thou royal Pontiff, divine sacrifice
for man, the bloody realm beheld and tear'd
from thy bright presence Hell's dark monarch flies,
and thy returning footsteps how rever'd!

A passage of speech we go to, Heb. ii. 14.
I have not time to say, how much
God will, that I should be so, as
I have not time to say, how much
I have not time to say, how much
I have not time to say, how much
I have not time to say, how much
I have not time to say, how much
I have not time to say, how much





COMMENT.

Ode] **T**HE latin and greek word comes from the hebrew *אודה* *Ode*, meaning a sacred poem or hymn; an artificial discourse in meter, founded on great events of the divine power. *Moses's Ode* in *Exod.* xv. 1. is the first of this sort, which we know of. "Then sang Moses and the children of Israel this song unto the LORD. I will sing unto JEHOVAH, for he hath triumphed gloriously, the horse and his rider hath he plung'd into the sea." This was, as St. *Ambrose* calls it, *canticum triumphale*. *Josephus Antiq.* II. 14. says it is compos'd in hexameter verse. *Eusebius Præp.* II. 3. affirms the same of it, and of Psalm cxviii. Hence an Ode is a song of triumph, and particularly to the honour of Jehovah, who was understood by the Heathen under the name of *Bacchus*. *Varro* says the *ᾠδὴ*, or song of triumph, or triumph itself, was the invention of *Bacchus*; he was the first who triumph'd, and who compos'd such songs: Hence *ᾠδὴ* and *διδυχαῖος* were names of songs particularly dedicated to *Bacchus*. Bacchum]

Bacchum] *Bacchus* is the coarse, æolick way of pronouncing *Iacchus*. *Iacchus* is *Jah Chus*, as much as to say, *Jupiter Arabicus*, or the *Arabian God*, *Psal.* lxxviii. 4. *Jah* is a shortning of *Jehovah*, and *Chus* is the antient Name of *Arabia*. *Diodor. Sic.* I. says the rites of *Bacchus* were first instituted in *Æthiopia*, meaning *Arabia*. So in our Bible *Moses's* wife is call'd an *Ethiopian*, or *Cushite*, meaning an *Arabian*. There were two *Arabia's*, the *Egyptian* and *Asiatic*, as even appears in *Homer*, *Strabo* I. and *Pliny* V. 8. but the *India* of *Bacchus's* expedition is only *Arabia*. Thus *Ovid de arte*

Andromedam Perseus nigris portarat ab Indis.

he means only *Joppa* thereby. *Pliny* V. 13, 31. IX. 5. *Strabo* I. 16. *Iacchus* is the deity *Jehovah*, who conducted the *Israelites* in a most extraordinary and supernatural manner thro' the wilderness of *Arabia*. By the *Greeks* he is commonly called *Dionysus*, or the god of *Nysa*, from *Exod.* xvii. 15. "And *Moses* built an Altar, "and called the name of it יהוה ניסי. *JEHOVAH NISSI*, "Jehovah my banner." This was at mount *Sinai* in *Arabia*, which is called the mount of God, *Exod.* iii. 1. xvii. 6. xviii. 5. from God's presence there. This is the mountain mention'd by *Homer* with accurate geography, in his hymn to *Bacchus*.

Ἐστὶ δὲ πρὸς Νύσῳ, αἰετόν τερος, αἰθέριον ὕλην,

Τηλεὶ Φοινίκης, σχεδὸν Αἰγύπτῳ ῥοάαν.

There is a place call'd *Nysa*, a high woody hill, distant from *Phœnicia*, near the *Egyptian* floods.

The

In the *Alexandrian* chronicle *Nysa* and *Syna* are the same mountain. Νύσος, Σίνα ἐν Αἰγυπτίᾳ. *Hesych.*

Jehovah was the Θεὸς δ᾿ ἁμέων of the Platonics, the second deity, the son of God, not the supreme. He was that person in the deity who exhibited himself frequently to mortal view, and was the captain and peculiar protector of the *Israelites*: He was the mediatorial deity, and who was to come in the flesh, the Messiah. The Prophet *Jeremy* speaking of the advent of the Messiah, xxiii. 5, 6. adds his name expressly, whereby he shall be called; "Jehovah our righteousness, or our "justifier." *St. Paul*, 1 *Cor.* x. 4. says, that deity who conducted the *Israelites* thro' the wilderness, was Christ or Messiah. Again, *ver.* 9. Compare *Deut.* xxxii. 15, 30. From that wonderful transaction, of 40 Years continuance, the heathen made their fable of *Iacchus*, the great *Indian* conqueror; for *Arabia* was called *India* anciently, by those that knew no further country eastward. Add too, that *Euphrates*, the border of the *Israelitish* kingdom, was reckon'd the beginning of *India*, *Deut.* i. 7. where their borders are describ'd.

Hyginus, *Fab.* 224. makes *Bacchus* the son of *Jove* and *Semele*. *Semele* is forg'd from one of the appellations of Jehovah, שֵׁם אֱלֹהִים *Shèm el*, the Name of God. *Exod.* xxiii. 20. אֱלֹהִים *el*, the deity in the preceding verse says, "Behold I send מַלְאָכִי *Melech* the king (angel) before thee to keep thee in the way, and to bring thee "into the place which I have prepar'd. Beware of "him, and obey his voice; provoke him not, for he
C "will

“ will not pardon your transgressions, for my Name *is*

“ *Shêm* is in him.

Beger in *Spicilegium*, p. 48. has an antique stone engrav'd with an inscription to this purpose: “ The *Dæmons* tremble at the Name of *Semele*, i. e. the name
“ of God.

Hence it was that *Jehovah* was reckon'd a local deity, confin'd only to the *Jews*, as some nations thought. The *Syrians* ventur'd to affirm, “ that he was god only
“ of the hills, and not of the valleys,” for which they paid dearly, 1 *Kings* xx. 28. And the *Jews* claim'd him to themselves, *Deut.* ii. 29.

The extraordinary lustre of the acts of *Jehovah* in the *Arabian* wilderness, and in the succeeding times of the Judges, made all the circumjacent nations, as soon as they had any religion (I mean with splendor and ceremony) endeavour to adopt and bring in that of the Jewish *Jehovah*, under various names, most or all fram'd from sacred names occurring in Scripture. In the first heroical times, by which I mean about the time of the Judges, when mankind increasing were busy in planting themselves, and idolatry had taken some root, it was the method of nations to deify their leaders and planters when dead, and apply to them the names, actions and attributes of the true god, or of the god whose worship had been set up by those leaders. Most commonly it was *Jovah*, the god of the *Jews*, then of greatest celebrity thro' the world. So that from thence the heroes of every nation after death had a medley representation made of them, both in *effigie*, in worship,
in

in history, of their own actions, compounded with those of the God of *Israel*. For instance in a few: *Jovis*, or *Jehovah*, was early worship'd in *Crete*; the prince of the place dying, was consecrated by that name, his own lost or forgot; and this was the method in *Egypt*, *Phœnicia*, and other Countries; and is the very method of the *Chinese* emperors to this day. Hence *Jove* said to be born in *Crete*, bury'd there, and they shew'd his sepulchre; and *Jovis* became the most famous deity over the heathen world. But generally every nation gave him a peculiar name; such as, *Ammon* of the *Lybians*, *Osiris* of the *Egyptians*; *Saturn* of the *Carthaginians*; *Meloch* of the *Phœnicians*; *Mars* of the *Thracians*; *Attys* of the *Phrygians*; *Pan* of the *Arcadians*; *Janus* of the *Latins*; *Bacchus* of the *Greeks*.

That all the nations around were struck with amazement at the transactions of the *Israelites* then, appears from very many places in the sacred history. *Numb.* xiv. 13. "And Moses said unto the LORD: then the
" Egyptians shall hear it, (for thou broughtest up this
" people, in thy might from among them) and they
" will tell it to the inhabitants of this land: for they
" have heard, that thou Jehovah art among this people,
" and that thou Jehovah art seen face to face, and that
" thy cloud standeth over them, and that thou goest
" before them, by day-time in a pillar of a cloud, and
" in a pillar of fire by night." So *Deut.* ii. 25. iv. 6,
11, 32. 1 *Sam.* vi. 19. vii. 1 *Kings* viii. 41. and many more.

Horace therefore in this Ode or hymn, celebrates the acts of *Jehovah* or *Bacchus*, chiefly from matters occurring in sacred story, or from old traditional notions of the nature of the person and office of the Messiah that was to come, and too (as it seems to me) from some scatter'd prophetic remains which were to be found among the antient heathen, relating very particularly to this great argument.

remotis rupibus] From the 40 years dwelling of the *Israelites* in the *Arabian* deserts, where they were supported and protected by a divine hand, the heathen deduc'd their notion of *Bacchus* and his companions appearing and residing in wild and desolate places, on rocks and mountains. *Exod. xvi. 10.* "And it came to pass as Aaron spake to the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of *Jehovah* appear'd in the cloud.

Thus our Poet in another Ode.

*Quo me Bacche rapis tui
plenum! quæ nemora aut quos agor in specus,
Velox mente nova!*

carmina] The most antient writings that the heathen knew, either of Laws, history or religion, were in verse. The history of *Job*, the most antient book in the world, is a *drama* in measure. So the songs of *Moses*, *Miriam*, *Deborah*, *Hannah*, *David*, &c. And hence the

the heathen learnt odes and hymns, as those of *Orpheus*, *Linus*, &c. the most antient among them; and poetry in general. *Horace's* Ode is an imitation of theirs. *Solomon's* song is an interlocutory pastoral, abounding with all the most exquisite, simple and sublime beauties of *Hesiod*, *Virgil*, *Theocritus*, and the rest, with many greater.

Moses and all *Israel* sang a song, *Numb.* xxi. 17. upon *Jehovah* giving the people water. "Spring up, O fountain, sing ye unto it, &c." Again, *Deut.* xxxi. 22. "*Moses* therefore wrote this song, and taught it the children of *Israel*," which we have in the next Chapter.

Vidi docentem (credite posteris) He speaks it as serious and in earnest. The heathen had a notion from the conversation of the deity among the *Jews*, that the gods might be seen, but that it was very dangerous, and that mortals commonly dy'd upon it, or receiv'd some severe punishment.

*Nec Dryadas nec nos videamus labra Dianæ
nec Faunum medio cum premit arva die.*

Ovid Fast. IV.

This is deriv'd from Scripture, *Judg.* vi. 22. *Gideon* having seen מלך יהוה. *Melech Jehovah*, the King *Jehovah*, as it ought to be render'd, cries out, "Alas, O Lord *Jehovah*! for because I have seen *Melech Jehovah*"

“ vah face to face! And Jehovah said unto him, Peace
 “ be unto thee, fear not, thou shalt not die.” So
Judg. xiii. 22. Manoah and his Wife say, “ We shall
 “ surely die, because we have seen God.” *Zachar. iii.*
 1, 2.

docentem] *Bacchus* was represented as a great teacher: from Jehovah, instructing the *Israelites* both in person and by his servant *Moses*. The *Shiloh* in *Gen. xlix. 10.* is allow'd by all writers, *Jews* and *Christians*, to be the Messiah. “ And unto him shall the gathering
 “ of the people be.” *Illius erit doctrina populorum*, He shall have the teaching of the people. *Congregatio populorum docendi causa*, to him shall the people be gather'd for the sake of teaching. The character of *Bacchus* is sufficiently secur'd by what follows: “ Binding
 “ his foal to the vine, and his asses colt to the choice
 “ vine; he washes his garments in wine, and his clothes
 “ in the blood of grapes. His eyes shall be red with
 “ wine, &c.” *Justin Martyr* long ago, more than once, accuses the devil of daubing this remarkable prophecy upon the heathen *Bacchus*. See *Deut. xxxii. 14.*

Bacchus was reckon'd a teacher in an eminent degree by the ancients, on account of his instructing mankind in the rites of religion, of initiations, mysteries, sacrifices, purifications, invocations, and the like. This *Diodorus* says in III. but that he initiated only the pious, and such as led a righteous life. *Strabo* X. calls him *Ἀρχιερεὺς τῶν μυστηρίων*, *princeps sacrorum mysteriorum*, the high-priest. *Ovid* says of him,

Ante

Ante tuos ortus aræ sine honore fuerant.

This was a notion deriv'd from the divine history, of Jehovah appearing to the Patriarchs, and their building altars upon it. *Gen. xii. 7.* "And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there built he an altar unto Jehovah, who appeared unto him." Many more places of this sort.

Plutarch would have him call'd *Liber*, because he invented libations. *Orpheus* calls *Bacchus* *Θεσμοφορς*, the law-giver, and mentions particularly the *δπλανς θεσμος*, the two tables whereon he wrote his laws, meaning the two tables of stone wrote with the finger of God, *Exod. xxxii. 16.* *Pausan.* in *Corinthiac.* says he was a great legislator. *Nonnus Dionys.* 47. mentions two tables of laws which *Bacchus* gave to *Beroe*, near mount *Libanus*; the names of persons and mountains being thus craftily perplex'd to obscure the truth.

credite posteris] *Lambinus* remarks upon this, *credat Judæus apella.* In return, my late friend Mr. *Baxter* jokes upon him. Probably neither saw that the Jews and Christians too were more concern'd in this sacred hymn than the poet thought of, notwithstanding his pretence to the *afflatus* and poetic rapture. It is plain he would persuade us that he was inspir'd with somewhat more than wine; as if he himself was convinc'd, that the great facts of *Bacchus*, which he meant to celebrate, were realities. It seems there were infidels in his days, and he would tell them, that posterity would see the

the truth thro' the veil cast over it by fable and length of years.

*nymphasq; discentes & aures
capripedum satyrorum acutas.*

Bacchus, the *Indian* conqueror, was said to have with him in his expedition, an innumerable company of men and women, *Diodor. Sic. IV.* from these the antients form'd the notion of satyrs and nymphs, half deities, more than human, inferior to the gods. There are more reasons than one for it: As, 1. People that liv'd 40 years in a desert, rough and unpolite, clad with skins of wild beasts, must needs make that very appearance which we see in all antique sculptures of *Bacchinalians*.

2. From the festivals *Moses* instituted, at which the people with mirth and wine appeared frantick and dancing. The satyrs among the antients were fancy'd to be the *genii* of mirth and festivity.

— *satyri saltatibus apta juventus.* Ovid. M. 14.

hence the very antient *Tuscan* institution of the *Salii*, dancing priests and in armour, among the *Latins*. *Wisd. xix.* the *Israelites* passing thro' the red sea, are represented leaping like young rams praising *Jehovah*.

3. The nymphs and satyrs of the antients were *lymphati*, *furore Bacchico correpti*, divinely inspired, the spirit of *Jehovah* came upon them, often mention'd in scripture :

scripture : upon which those people so honour'd, could do supernatural acts. 'Twas very frequent in the time of the judges, and the mode of divine designation of the judge. Thus on *Othniel*, Judg. iii. 10. on *Sbamgar*, iii. 31. upon *Gideon*, vi. 34. so upon *Samson*, xiii. 25. when he slew the lion, &c. xiv. 6, 19. so *David* after he was anointed, 1 *Sam.* xvi. 13. slew a lion and a bear, xvii. 34. " so *Elijah* girded up his loins and ran before " Ahab's chariot to the entrance of *Jezreel*, whilst the " hand of the Lord was upon him, 1 *Kings* xviii. 46.

The *Israelites* sometime in general were thus possess'd with the spirit of *Jehovah* in battle. As *Moses* promises them, *Deut.* xxxii. 30. " one should chase a thousand, " and two put ten thousand to flight, *Joshua* xxiii. 10. the same, *Levit.* xxvi. 8. and very often in the sacred history we read it as fact. It is absurd to name many particulars. 1 *Sam.* vii. 10. the story of *Gideon*, Judg. vii. 22. and many more. The women among the *Israelites* in the wilderness, in festivities, singing, dancing, and perhaps in battle, made no inconsiderable figure. *Miriam* particularly mention'd and the women with her, with musical instruments answer'd to the men, in parts, *Exod.* xv. 20, 21. Thus *Micah* vi. 4. " For I " brought thee up out of the land of Egypt, and re- " deemed thee out of the house of servants, and I " sent before thee *Moses*, *Aaron*, and *Miriam*. *Numb.* xii. 2. xx. 1. *Alexander Polyhistor* says, that a woman named *Moso* gave laws to the *Jews*; perplexing the truth with a double mistake of name and sex.

satyrorum] A race of the *dii minores*, or demi-gods, fancied with goats-tails, hoofs and horns, from the *Israelites* wearing goats and deer-skins. Thus our poet in his first Ode makes a distinction between the higher and lesser Gods.

Te (as it ought to be read) *doctarum hederæ præmia frontium*

*Diis miscent superis : Me gelidum nemus
nympharumq; leves cum Satyris chori
secernunt populo —*

He compliments his patron *Mecænas* (who was a learned man) with being an associate of the Gods : whilst himself was content in the honour of keeping company with the satyrs and nymphs, inspired persons, or poets, demi-gods, candidates for divinity.

adscript Liber Satyris Faunisq; poetas, Ep. I. 19.

The satyrs are said to be descended from *Deucalion*, and *Hesychius* calls them *Deucalidæ*. A notion gather'd from reports of the Jews concerning *Noah*. *Satar* in the old *Doric* is to play. I rather derive it from *σατιρο*, *saturim*, such as lie hid in rocks and caves. The antients had a notion that satyrs had a more than ordinary wisdom and knowledge of things.

If we look over *Casaubon de satyrica poesi*, we may easily discern that the greek notion of satyrs, muses and nymphs,

nymphs, was deduc'd from the country fellows acting fables and reciting waggish verses at their festivities, deriv'd from the *Jews* in the infancy of their dramatic works; and the first plays were the acts of *Bacchus*, in imitation of the *Jews*.

*Evòbe, recenti mens trepidat metu
plenoq; Bacchi pectore turbidum
latatur.*

This is a fine expression of a sacred *afflatus*, and taken purely from scripture, wrote many a century before. *Evòbe* was the great and famous exclamation in all the *Bacchic* festivities. It was an invocation of the God, whom they hop'd to see personally appearing among them, as they had often heard he did among the *Jews*.
Εὐὸι Σαβοι (Evòbe Sabòbe) Εὐὸι Βακχε, Ω Ιακχε.

Εὐὸι Βακχε δαίμοντις. — *Dionys. de situ.* Εὐὸbe Bacche sonat, Ovid. M. IV. 522. Εὐὸbeq; sonans, Ovid. Phocius calls their cry Ιεζανος. *Athenæus* IX. gives him the name of Ινιος. I doubt not but it is the great name of *Jehovah*, which they learnt from among the *Jews*; and that *Evòbe Sabòbe* is the *Jehovah Sabaoth*, Lord of hosts, in the scripture; whence *Bacchus* was call'd *Sabazius* likewise. *Diador. Sic.* I. says expressly the *Jews* call God *Iao*; and the learned universally agree that is *Jehovah*. *Evòbe* is but another awkward way of pronouncing it. The name of *Jehovah* was had in such extraordinary regard by the *Jews*, that they never mention'd it but with the highest awe and veneration: at last they left

off naming it at all, whence that calumny of *Lucan*, *dedita sacris Incerti Judæa Dei*. So from idolatry they fell into a superstitious abhorrence of any carv'd similitudes. From my enquiries into the meaning of the name of *Jehovah*, I find it intended to set forth that person in the deity who was the Mediator before God, and was to be the Messiah. When God sent *Moses* upon the great errand of delivering *Israel* from their *Egyptian* servitude; as an earnest, he tells him the secret of that tremendous name. *Exod.* iii. 13. "Go tell the *Israelites* my name, says he, *אני ה' אלהיך*. *Ero qui ero*. *Ero* sent me to you, as it's rightly translated by the *Targum* of *Onkelos*, and by the *Hierosolymitan*. Afterwards he puts it in the third person, *Erit* (*Jehovah*) *Elohim*, "the God of your fathers, the God of Abraham, " the God of Isaac, the God of Jacob, sent me to you; " this shall be my name for ever, my memorial thro' all " generations. It is put in the future tense, because he intended to point out himself to be the Messiah, the *ἐρχόμενος*, mention'd *Psalms* xl. 8. "Lo, I come. *Gen.* xlix. 10. "till Shiloh come. *Habak.* ii. 3. "He will "surely come (as it ought to be translated.) *Haggai* ii. 7. "The desire of all nations shall come. *Matth.* xi. 3. *John* iv. 25. *Ebrews* x. 7, 37. very many more. Upon this occasion give me leave to mention one of the most famous prophecies in all the scripture, lost for want of understanding it properly. *Gen.* xxvii. 40. The patriarch *Isaac* comforts his son *Esau* for *Jacob's* supplanting him of his blessing, by telling him, "By thy sword shalt "thou live, and shalt serve thy brother: and it shall "come

“ come to pass when thou shalt have the dominion,
 “ that thou shalt break his yoke from off thy neck.”
 Which is an absurd translation, and has no meaning.
 Thus it ought to be understood: “ By thy sword shalt
 “ thou live, and shalt serve thy brother; and he shall
 “ come when thou shalt have dominion, and break
 “ the yoke from off thy neck.” Meaning, that when
Herod the Idumean, of the posterity of *Esau*, shall abro-
 gate the government of the Jewish blood royal, and be-
 come king, the Messiah should come, the deliverer, who
 was to set all free; the *עֵלֵךְ*, *erit*, Jehovah, ο ἐρχόμενος,
 shall come. There are many passages in scripture of
 this kind unheeded. Thus, *Gen.* iii. 15. “ He shall bruise
 “ his head, (it ought to be translated) αὐτός in the LXX.
Gen. xlix. 10. “ Unto HIM shall the gathering of the peo-
 “ ple be.” *Exod.* xxxiv. 35. *Isaia* xl. 10. “ To HIM
 “ shall the Gentiles seek, (as it ought to be render’d)
Luke i. 17. *Rom.* xv. 12.

Pursuant to this notion of the word *Jehovah*, in *Exod.*
 iii. 13. when God proclaims himself, his name, *Exod.*
 xxxiii. 18. his glory, 19. his goodness, xxxiv. 5, 6, 7.
 before Moses: “ And Jehovah descended in the cloud
 “ (the Shechinah) and stood with him there. And Je-
 “ hovah passed by before him, and proclaimed, Jeho-
 “ vah, Jehovah God, merciful and gracious, long-suf-
 “ fering, and abundant in goodness and truth, keeping
 “ mercy for thousands, forgiving iniquity, and trans-
 “ gression, and sin, and that will by no means clear the
 “ guilty, &c.” This is the just character of the Messiah,
 and of the errand he came upon; it lays open the strug-
 gle

gle between divine justice and mercy, in a most concise and sublime manner; it explains the whole office of the Messiahship. He calls himself "the God of their fathers," "the God of Abraham, the God of Isaac, the God of Jacob, because he had promised to them all in particular, "that in their seed (the Messiah) all nations of the earth were to be blessed. Gen. xii. 3. xxii. 18. to Abraham. Gen. xxvi. 4. to Isaac. xxviii. 14. to Jacob.

*— recenti mens trepidat metu,
plenq; Bacebi pectore turbidum
laetatur —*

The enthusiasm, or *Bacchicus furor*, as call'd by the heathen, was the devil's mimickry of the spirit of Jehovah, poured upon holy men and women, prophets, &c. in the Bible. And the devil did frequently so act upon the blood and spirits of the possess'd heathen, as to perform most extraordinary things, and above merely human power. And this was the case (by divine permission) of those demoniacs in our Saviour's time. Thus were the oracles of old perform'd; the ravings of priests, priestesses, sibyls, as describ'd in the poets. All sculptures of the *Bacchinalians* represent frantic men and women, taken from the great festivity of the Jews, the feast of tabernacles, celebrated at the summer Equinox, after the vintage. Levit. xxiii. 34. "The fifteenth day of the seventh month. ver. 40. Ye shall *rejoyce* before Jehovah your God seven days. It is certain the Jews did, and do to this day exceed the bounds of temperance at this feast; and this help'd forward the notion of

of *Jehovah* and *Bacchus* being the God of wine. Thus *Tacitus*, *Histor.* V. 5. speaking of the *Jews*: 'But because their priests blow upon pipes and play on cymbals, are crown'd with ivy, and a golden vine was found in their temple, many have thought that they worship *Bacchus*, the conqueror of the east.' So *Plutarch* at the end of his *Symposiacs* IV. makes the *Hebrew* mysteries the same as those of *Bacchus*. He pretends many reasons for it; "as the time and manner of their greatest celebrity (meaning this festival) agreeing with the sacreds of *Bacchus*; their tabernacles or booths are cover'd with vine branches and ivy; their carrying palm-branches in procession, which he calls *thyrsophoria*; their blowing upon little trumpets, as the *Greeks* do at their *Bacchinalia*, in order to call forth the deity. The Levites playing on harps, he fancies, deriv'd from *Lyfius* and *Evius*, names of *Bacchus*. The name of *Sabbath* he deduces from *Sabai*, a word of exclamation in those *Orgia*. He says, the jewish high-priest upon festival days, having a miter on his head, and the skin of a fawn adorn'd with gold, and a garment reaching down to his ankles, with many bells hanging on his garment, makes a noise in walking, as among the *Bacchics*.' More of that kind, which it is pleasant enough to read; notoriously showing, not only the heathen pomp of *Bacchus*, but of most other deities, deriv'd from the institutions of *Jehovah*.

The skin of a fawn adorn'd with gold, which *Plutarch* pretends, was really the high-priest's oracular vestment,

ment, the holy ephod, upon which was fasten'd the tablet call'd *Urim* and *Thummim*. It was a garment of the richest embroidery that can be imagin'd, and particularly with spots of gold, which in some sort resembled a fawn's skin. This ephod is describ'd *Exod.* xxviii. 5. and the five and twenty following verses; no doubt the most august splendor of art and nature in the original, that ever the east beheld. What *Plutarch* had seen was only a poor imitation of it.

turbidum letatur

The expressions of the poet, the mind trembling with fear and confusedly rejoicing, are extremely like scripture expressions, to describe the hurry and mixture of passions upon extraordinary occasions, especially the operation of the divine spirit in an human breast. *Psal.* ii. 11. "Serve the Jehovah with fear, and rejoyce with trembling." Any one would think *Horace* had directly copy'd the thought. Thus, *Matth.* xxviii. 8. when the women had seen the angels at our Lord's sepulchre, "they departed quickly from the sepulchre, with fear and great joy."

Parce Liber,

Parce gravi metuende thyrsi

Bacchus was said to go about the world as a hero or champion, to restore liberty to mankind, to destroy tyrants, oppressors, and wicked men, and that he built a city call'd *Eleutheras*; hence the *Greeks* call him *Ελευθερος*, as *Liber* by the *Romans*, q. d. *liberator*, the deliverer. All this is deriv'd from what *Jehovah* actually

ally did for the Jews, as their captain and leader; what he was to do for all mankind, as the great deliverer to come into the world: as (we show'd) his name Jehovah imports. *Psal.* cvii. 7. "He is to restore us from the
 "captivity of sin to the glorious liberty of the gospel,
 "the spiritual and heavenly city of freedom, the *Eleu-*
 "theras: that Jerusalem above, which, as the Apostle
 "says, is free. *1 Cor.* vii. 22. *Galat.* iv. 26. *Heb.* xii.
 22. xiii. Hence the idea of all the great heroes of old
 is form'd, real or romantic, such as *Hercules*, *Theseus*,
Osiris, *Sesostris*, &c. public-spirited, valiant men, who
 went about the world to deliver the distressed. Such
 was the first spirit of the *Romans*; and upon this plan
 our military orders of knights are laid.

Jehovah may well be call'd the deliverer by the
 Jews, who deliver'd them from their *Egyptian* bon-
 dage, and from all their enemies, from time to time,
 whilst they merited his favor. *Liber* and *Soter* is the
 same. Whence *Jupiter*, *Bacchus*, *Hercules*, *Apollo*,
Esculapius, had the appellation of Savior. They are
 all indeed the same person Jehovah. *2 Kings* xiii. 5.
 "And Jehovah gave Israel a Savior. *1 Chron.* xvii. 21.
 "What one nation in the earth, says *David*, is like
 "thy people Israel, whom God went to *redeem*, to be
 "his own people, to make thee a name of greatness
 "and terribleness, by driving out nations from before
 "thy people, whom thou hast *redeemed* out of Egypt?
 So *Isai.* lix. 20. the Messiah is call'd the Redeemer.
Isai. xlix. 7. "Thus saith Jehovah the *redeemer* of
 "Israel, *ver.* 9. that thou mayst say to the prisoners,
 "Go forth, &c. *Psal.* lxxii. 4. cvi. 21. many more.

Parce gravi metuende thyrsos.

Bacchus is fam'd for carrying a *thyrsus* in his hand ; *Συρσος* *δένος* he is call'd in *Sidon*. *Antip.* terrible with the *thyrsus*. *Strabo* I. makes the *thyrsus*, the instrument of *Bacchus*, equivalent to the thunderbolt of *Jupiter*, the *ægis* of *Minerva*, the trident of *Neptune*, &c.

The *thyrsus* was a light staff or wand, and in truth is no other than the rod of *Moses*, or of *Aaron*, or of God ; for by all those denominations it went. *Exod.* iv. 17. God tells *Moses*, "Thou shalt take this rod in thy hand, wherewith thou shalt do signs. *Ver.* 20. "And *Moses* took the rod of God in his hand." With this he produc'd all the plagues of *Egypt*, *Exod.* vii. 20. "And he lift up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants, and all the waters that were in the river were turned to blood." With this he divided the red sea, overthrew armies, *Exod.* xvii. 9. and perform'd the rest of the mighty wonders in the wilderness, under the power of *Jehovah*. The *thyrsus* we may call the visible ensign of the divine power and spirit. In a figurative sense like this, *Lucretius* uses the word,

percussit thyrsos laudis spes magna meum cor.
meaning somewhat divine.

A like expression in *Isaia* xi. 4. "And he shall smite the earth with the rod of his mouth." The word comes from the *Hebrew*, and signifies a pine branch, תרזה. *thirza*, *pinus* ; such they carry'd in the triumphs and

and processions of *Bacchus*; we see them in innumerable sculptures, with a pine-apple at the end, which puzzles the antiquaries; all taken from the like jewish celebrity, and in reality prefigurative of our Savior's triumphal entry into *Jerusalem*, *Isai.* lx. 13. *Matth.* xxi. 8, 9.

Fas pervicaces sit mihi Thyadas.

The *Thyades* were priestesses, *sacrificulae* of *Bacchus*. *Thuje* the like. *Thuneus* a name of *Bacchus*. All from *Suo*, *sacrifico*, because *Jovab* taught the rites of sacrificing to the *Jews*, and because *Miriam*, *Moses's* sister, had the divine spirit; so *Deborah*, and many other women in scripture. So the heathen had their female priests. The epithet *pervicax* well suits *Miriam's* character, who includes all the rest; she rebell'd against the administration of *Moses*, *Numb.* xii. 1. and well it suits the rest of that stubborn and rebellious people, and seen innumerable times throughout the scripture. *Moses* passionately and pathetically rehearses it at large, *Deut.* ix.

The *Thyades*, *sacrificantes* were the companions of *Bacchus* in a general acceptation, as the people of *Israel* were an holy people to the Lord, a nation of priests; prefigurative of the great purity, sanctity and devotion which ought to be in all christians; who must be perfect in good works as our heavenly father, as the jewish priests were to be in limb, and as the jewish sacrifices, without spot and blemish, *Exod.* xxix. 1. Every particle

of the jewish Oeconomy was but the links of the chain of religion from patriarchal to christian, *Homer's* golden chain, let down from heaven to draw us thither by the christian perfection.

*Viniq; fontem, lactis & uberes
cantare rivos, atq; truncis
lapsa cavis iterare mella.*

Bacchus and his followers are said to strike the earth with their staves or *thyrsi*, and thence to produce rivers of water, of wine, of milk, of honey; to which our poet alludes. All respecting the power of the rod of God; and to *Moses* bringing water out of the rocks therewith, &c. and to God's promises of bringing his people into a land of vineyards, &c. a land that flow'd with milk and honey; which in the end prefigur'd the heavenly felicity.

Euripides tells us, the *Bacchæ* could draw out whole streams of milk with making a furrow in the earth with their fingers ends, and at other times rivers of honey.

Θύρσῳ δὲ τις λαβὼν, ἔπαυσεν εἰς πέτρην,
Ὅθεν δροσῶδης ὕδατος ἄκτιδ' ἄντοπις:
Ἀλλ' ὅτε νάρθηκ' εἰς πέδον χαλυνέη τις,
Καὶ τινεὶ χρίω ἐξάνηκ' οἶνου θεός.

“ One taking a *thyrsus* strikes the rock,
“ whence instantly a fountain of limpid waters flow:
“ another struck the ground with her rod, [wine.
“ the God immediately pour'd thence a fountain of
Again,

Again,

Ῥεῖ δὲ γάλακτι πέδον, ῤεῖ δ' οἶνον, ῤεῖ δὲ μελισσῶν
Νέκταρι. —

“ The earth flow'd with milk, with wine and honey.

“ *Pumice sicco fluxit Nyctileus latex,*

“ *garruli gramen secuere rivi,*

“ *combibit dulces humus alta succos,*

“ *niveiq; lactis candida fontes.* Senec. Oedip.

Pausanias in *Phocicis* IV. treats of this.

All these ideas, and many more of like nature, which we might produce from authors, are taken from the reports of Jehovah's power. *Exod.* xvii. 6. *Numb.* xx. 8. where *Moses* struck rocks with his rod and the waters flowed out. At other times *Moses* caused the nobles to dig a little hole in the earth with their staves or *thyrsi*, and the water sprang up, as at *Beer*, *Numb.* xxi. 18. The profusion of honey in the poet may well enough regard the manna, which resembled in taste honey cakes. *Exod.* xvi. 31.

All along God promises to bring his people into a land flowing with milk and honey, a land of vineyards, *Deut.* xxxii. 13, 14. Brooks of honey is an expression as old as *Job.* xx. 17. “ He made him to suck honey out
“ of the rock, drink the pure blood of the grape. *Psal.* lxxx. 16. “ with honey out of the stony rock. And that as he upheld them for 40 years in the wilderness, with all necessities of life in a supernatural method; so
in

in the land of *Canaan* he would bless them more than usually, in the ordinary product of the land by his common providence, as long as they remain'd good. This he did in a still more extraordinary manner in the sabbatical years, *Levit. xxv. 20, 21.* and so he does toward all good people at this day. Tho' they must not expect a mere earthly *Canaan* here, but lift up their eyes and hopes to blessings of a higher nature, all along meant by his whole transactions with the jewish people. *Joel iii. 18.* the prophet speaking of Christ's kingdom, "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, &c. The like *Amos ix. 13.*

'Tis very remarkable what *Pliny* relates N. H. XXXI. 2. from *Mutianus*, 'that in *Andros* is the fountain of ' *Bacchus*, and that at every seventh day period, which 'pertains to the god, wine flows.

*Fas & beatæ conjugis additum
stellis honorem.*

I find there are in the antient mythology several remarkable footsteps of things not deduc'd from historical matters of fact, such as we have been discoursing of chiefly hitherto, but mere matters of revelation of things that were then future. Among many other in story, this seems to be one. We cannot pretend to set bounds to the communications of God's holy spirit, who certainly did think fit sometimes to bestow the gifts of prophecy, on those that were out of the pale of

his church. The antients had a notion of the Messiah, the God-man, immortal hero, *Bacchus*, the most perfect of human race, the god of wine, conformably to scripture, *Zach. ix. 17.* but they knew likewise that he was to be born of a virgin; and will it not seem strange if we add, they had some notion of her name? further, that they were apprized even of the patronymic or family-name? these things are so new, that I chuse at present to give but short hints of them, as they pertain to the present argument. If it be well receiv'd by the learned, I shall next give the intire history of *Bacchus* in a regular series. *Diodorus* says, *Bacchus* was born of *Jupiter* (meaning the supreme) and *Ceres*; or, as others think, *Proserpina*. As they confound father and son together, so they confound mother and daughter. Both *Ceres* and *Proserpina* were call'd *Kopn*, which is analogous to the hebrew *מִרְיָם*. *Virgo*, *παρθενος*, LXX. *Isaiab vii. 14.* "Behold, a virgin shall conceive, &c. It signifies eminently the virgin. *Ἀδωκυτι Διουδοταν ἡ Διὸς καὶ Κόρης σελων*, *Arrian. Alex. II.* The *Egyptians* call'd this same person *Bacchus*, or the son-deity, by the name of *Orus*, which is the same as the greek word *Κορος* aspirated. The heathen fables as oft confound *Bacchus's* mother and wife. *Ovid. Fast. III.* makes *Libera* the name of *Ariadne*, *Bacchus's* pretended wife, whom *Cicero I. nat. deor.* makes to be *Proserpina*, *Bacchus's* mother. The story of this woman being deserted by a man, and espoused by a god, has somewhat so exceedingly like that passage, *Matth. i. 19, 20.* of the blessed virgin's history, that we should wonder at it, did we not see the parallelism

parallelism infinite between the sacred and profane history before us.

Ariadne was translated into heaven, as is said of the virgin, and her nuptial garland was turn'd into a heavenly crown; she was made a queen of heaven.

Testis fidereæ torta corona Deæ. Propert. III. 17.

There are many similitudes between the virgin and the mother of *Bacchus*, in all the old fables; as for instance: *Hyginus*, fab. 164. makes *Adoneus* or *Adonis* the son of *Myrrha*. *Adonis* is *Bacchus* beyond controversy.

*Ogygia me Bacchum vocat,
Osirin Ægyptus putat,
Arabica gens Adoneum.* Aufon.

Adonis is the hebrew אֲדֹנִי *Adonai*, which the heathen learnt from the *Arabians*, one of the sacred names of the deity. *Mary* or *Miriam*, St. *Jerom* interprets *myrrha maris*: *Mariamne* is the same appellation, of which *Ariadne* seems a corruption. *Orpheus* calls the nurse of *Bacchus*, *Leucothea*, a Sea-goddeſs.

Nonnus in *Dionys.* calls *Sirius* ſtar *Mæra*, Μαῖρα. *Hefychius* ſays Μαῖρα ὡς τὸ ἀνερ. Our *Sandford* hence infers this ſtar to mean *Miriam*, *Moses's* ſiſter. *Voffius de idololat.* approves of it. *Maia* by *metatheſis* is *Mæra*.

As to the patronymic of the Meſſiah, I ſhall only mention this hint. *Oppian* in his *Cyneget.* IV. and elſewhere ſays, Panthers were the nurſes and bringers-up of
Bacchus

Bacchus. In all heathen antiquity this animal is his symbol and inseparable companion. *Philostratus in imag.* 'Tis remarkable that *Panther* was the fir-name of *Joseph's* family, our Lord's foster-father. Thus the *Midrashkobeletb*, or gloss upon *Ecclesiastes*: 'It happen'd
' that a serpent bit *R. Eleasar ben Damah*, and *James*,
' a man of the village *Secania*, came to heal him in the
' name of *Jesus ben panther*.' This is likewise in the book call'd *Abodazara*, where the comment upon it says, this *James* was a disciple of *Jesus the Nazarene*.

But to return to our poet. As *Bacchus* represents our Savior, so *Ariadne* is his spouse the church, which in *Rev. xii. 1.* has upon her head a crown of 12 stars, exactly like the constellation of *Ariadne's* crown, as drawn in Mr. *Flamsteed's* asterisms, consisting of twelve stars.

- - - *tectaq; Penthei*
disjecta non levi ruina,
Thracis & exitium Lycurgi]

Here *Horace* celebrates some vindictive instances of his hero's power, in punishing those that despis'd his religious ceremonies. There may be many particular judgments done in the old world not recorded in scripture, or names of persons not mention'd where the histories are; and preserved in heathen stories. For instance, in that most remarkable judgment of the five cities of the salt

salt vale, *Sodom*, *Gomorrhah*, &c. not all the names recorded; and this most probably is the story the poet hints at, for *Pentheus* and his house was destroy'd by fire and thunder. As to *Lycurgus* a king, he is said to have persecuted *Bacchus* an infant, and his nurses, in mount *Nysa*, that he was forc'd to pass the sea to escape them. *Diodorus III.* says from *Antimachus*, that *Lycurgus* was a king in *Arabia*, and laid snares for *Bacchus* and his followers in *Nysa* of *Arabia*. *Nonnus* in *Dionys.* 20. writes, *Lycurgus* is said to overthrow the forces of *Bacchus* with no other weapon than an ox-goad, and that this happen'd about mount *Carmel*. 'Tis notorious that two scripture histories are here confounded; the passage of the *Israelites* over the red sea, and that of *Shamgar* judge of *Israel*, who by the spirit of *Jehovah* slew 600 philistines with an ox-goad, *Judg.* iii. 31.

Here permit me to hint at a criticism of the learned *Mr. Baxter* in his posthumous glossary, p. 406. Speaking of the story of *Shamgar*, he says, our translation *insipidly* renders it an *ox-goad*, he thinks it ought to be the *plow-share* or *plow-foot*. *Mr. Maundrel* in his *journey to Jerusalem*, thinks to mend the matter, by his observation of the greatness of the ox-goads in that country, and of the terrible execution that may be done with one of them. Alas! neither have a just idea of the spirit of *Jehovah* actuating a man. *Samson* tore the lion like a young lamb with strength of arm. "And the spirit of *Jehovah* came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand, *Judg.* xiv. 6.

Thus

Thus *Homer* represents the story of *Lycurgus* in english, *Iliad* VI.

Nor would I combat with the heavenly deities,
for *Lycurgus*, the valiant son of *Dryas*,
lived not long after such impiety.

He in old time pursu'd the women of enthusiastic
thro' the sacred country of *Nysa*, (Dionysus

and they all threw their *thyrsi* upon the ground,
smitten by the ox-goad of homicide *Lycurgus*.

Dionysus afraid, went down into the sea,
where his mother *Thetis* receiv'd him in great conster-

But the son of *Cronus* blinded *Lycurgus*, (nation.
and he liv'd not long after. - - -

So *Phurnutus* says, *Thetis* fav'd *Bacchus* from *Lycurgus* in the sea.

The story of *Lycurgus* was this: He cut down all the vines in the country, to hinder the people from sacrificing to *Bacchus*, as they were accusom'd, with wine; hence, thro' scarceness, they were forc'd to mix water with their wine. This is taken from *Pharaoh*, who would not suffer the children of *Israel* to go to sacrifice to *Jehovah* their God. Thus *Mr. Pope* translates it.

But if from heaven, celestial thou descend,
 know, with immortals we no more contend.
 Not long *Lycurgus* view'd the golden light,
 that daring man, who mix'd with Gods in fight.
Bacchus, and *Bacchus's* votarys, he drove
 with brandish'd steel from *Nyssa's* sacred grove.
 Their consecrated spears lay scatter'd round,
 with curling vines and twist'd ivy bound:
 while *Bacchus* headlong fought the briny flood,
 and *Thetis's* arms receiv'd the trembling God.
 Nor fail'd the crime th' immortals wrath to move.
 (Th' immortals blest with endless ease above)
 depriv'd of fight by their avenging doom,
 chearless he breath'd and wander'd in the gloom,
 then sunk unpity'd to the dire abodes,
 a wretch accurst and hated by the Gods.

Lavaur in his history of fable thinks *Lycurgus* a
 name forg'd out of greek, signifying a wolf enrag'd,
 Λυχρρος.

Thus *Nonnus* in *Dionys.* in latin.

*Arabiam ascendit (Bacchus) & bene odoratas ad arbores
 Nyfiacæ frondosum admirabatur jugum silvæ
 & urbem excelsam teliferorum nutricem virorum,
 ubi quis Martis sanguis, cæde pollutus, habitabat vir
 valde furiosus Lycurgus - - -*

Tu

Tu fleētis amnes, tu mare barbarum.]

Mare barbarum means the red sea, as Mr. *Baxter* hints in his notes on this Ode.

Nonnus mentions *Bacchus* going into the red sea thus in latin. XX *Dionysiacôn*.

*trepidantibus vero pedibus fugiens incomprehensibilis
viator flavum rubri subiit fluctum maris.*

Amnes means the river *Jordan*, which the *Israelites* pass'd over dry-shod, the holy ark preceding, under the conduct of *Joshua*, as the history is related in the grandest and most magnificent manner possible, a manner worthy of the subject, *Josb.* iii. 4. So the stories of *Elijah* and *Elisha*, 2 Kings ii. 8, 14.

Nonnus in *Dionys.* says, *Bacchus* touch'd the rivers *Orontes* and *Hydaspes* with his *thyrsus* and dry'd them up.

*Tu seperatis Uvidus in jugis
nodo coerces viperino
Bistonidum, sine fraude, crines.]*

The *Bacchic Orgia* were celebrated on the tops of hills and desolate wild places, in imitation of mount *Sinai*, which abounds with *pyracantha*, what we call *holy-thorn*, the same our Savior was crown'd with; and in the medal upon which this discourse is founded, *Bac-*
chus

chus is crown'd with the same. *Schini* is the hebrew name of the plant, and it gives name to the mountain. On a bush of this plant the divine *Melech* first appear'd to *Moses* in a flame of fire, *Exod.* iii. 3. This hill has another close adjoining, but more barren, call'd *Horeb*; in imitation hereof the devil placed his oracle on two-headed *Parnassus*.

The poet uses the word *Uvidus* because *Bacchus* was reckon'd the God of wine. I could show in a very long deduction why the antients characteriz'd the Messiah under the notion of the God of wine. I shall at present but give a few hints.

1. The most antient learning consisted much in symbols and figurative expressions; we see them very frequently used in the scriptures: the grandeur of the eastern style consists much in them, and is preserv'd there to this day. Wine is the symbol of joy, pleasure, and life, both earthly and heavenly; it causes that fine and agreeable vibration in the nerves and animal fibrils, wherein consists pleasure; like the tone of musical strings in harmony. Pleasure or happiness is the great aim and purpose of all beings; and that deity who was the creator, is the dispenser and administrator of it. In this sense *Jehovah* or the *Messiah* is the God of wine.

2. From his promises to the *Israelites* of temporal blessings, of which wine is a principal. Thus, *Deut.* vii.

12. "If ye hearken to these judgments, and keep and
 "do them, that *Jehovah* thy God shall keep unto thee
 "the covenant and the mercy which he sware to thy
 "fathers. He will love thee, bless thee, and multiply
 "thee:

“ thee: he will also bless the fruit of thy womb, the
 “ fruit of thy land, thy corn, thy *wine*, and thine oil,
 “ the increase of thy kine, and the flocks of thy sheep,
 “ in the land which he swore unto thy fathers to give
 “ thee.” In very many places in scripture in this sym-
 bolical sense the Messiah is describ’d as the giver of wine.
Gen. xlix. 10. before quoted. “ The *Shiloh*, or *qui mit-*
 “ *tendus est*, shall wash his garments in wine, and his
 “ clothes in the blood of grapes: his eyes shall be red
 “ with wine.” So in that magnificent chapter of *Isaiab*
 lxiii. which is a prophetical description of our Savior
 crown’d with thorns, and wearing the purple robe, co-
 ming from *Herod*. “ Wherefore art thou red in thine
 “ apparel, and thy garments like him that treadeth in
 “ the wine-fat? I have troden the wine-press alone. I
 “ will tread down the people in mine anger, and make
 “ them *drunk* in my fury.” So *Zach.* ix. 17. “ For
 “ how great is his goodness, and how great is his beau-
 “ ty? corn shall make the young men chearful, and
 “ new *wine* the maids.

In *Matth.* xi. 19. our Savior, but injuriously, is made
 a wine-bibber. In *Psalms* lxxx. *Isaiab* v. Jehovah is
 made a planter of vines. *Israel* is compared to a vine-
 yard. *John* xv. 1. our Savior calls himself a vine. *Isai.*
 xxvii. 2, 3. Jehovah calls himself a keeper of a vineyard
 of red wine. No doubt but in these passages there is a
 distant view to his own suffering, shedding his blood for
 us, and to the commemorative perpetual sacrifice, his
 last institution and covenant in the Lord’s Supper.
St. Matth. xxvi. 39, 42. his passion is call’d a cup. *Ver.*

28. he says, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my father's kingdom." Here the sacramental covenant and wine is made symbolical of heavenly joy, life and happiness.

3. The poetic expression *Uvidus*, what we call *merry in drink*, is taken from the festival of the *Jews* aforementioned, celebrated after vintage, when they drank new wine. This was imitated by the heathen. His name *Sabus* is from סבא, *Saba*, εμεδον. The Scholiast of *Aristophanes* says *Bacchus* his priests were call'd *Sabi*. Lastly, *Atheneus* L. XV. says *Bacchus* carry'd vines from the red sea into *Greece*.

*nodo coerces viperino
Bistonidum, sine fraude, crines.]*

Sine fraude means without cheat or legerdemain. For the devotees of *Bacchus* pretended to handle snakes, tie their hair with them, tie them around their waists, and the like, without harm. A snake, as ever reckon'd a sacred and divine animal, fail'd not to make part of the *Bacchic* mysteries. Among reptiles it was sacred to *Bacchus*, says *Plutarch* in *problem.* and in *sympos.* *Clemens Alexandrinus* and others tell us, in the *Sabazian* mysteries of *Bacchus*, a serpent transmitted thro' their bosom was a method of initiation. He says too, the *Bacchics* crown'd with serpents ran about making exclamations, *Euan, Evan, &c.* In *Egyptian* monuments innumerable sculptures of this kind, and generally upon the heads of their *deastri* are snakes, asps, &c.

pinge duos angues, sacer est locus.
says the satyrist.

The

The serpent is a matter of utmost and inmost antiquity. I have discours'd of it very largely in a work concerning the *British Druids*: but in this and all other matters of religious antiquity, we should remain in absolute darkness without the sacred history. Briefly, the serpent had the worst and the best meaning in old learning. The devil made high account of the animal, as being the species under which he triumph'd over unhappy mankind. Hence he labor'd to introduce it into all his profane sacreds. The occasions he took, from God's transactions with the *Jews*, as usual. *Exod.* iv. 3. God gives *Moses* a proof of his divine assistance, by converting his rod into a snake; by reconverting it into its pristine form. *Exod.* vii. 10. he does the like before *Pharaoh*. Again, from the brazen serpent in the wilderness, which by *Jehovah's* virtue and power cur'd all those that were bit by fiery serpents, *Numb.* xxi. 9. This, as all other matters of God's dealing with the *Jews*, besides the present fact, respected somewhat of still greater excellence future. Our blessed Savior scruples not to compare himself and his greatest mediatorial act, his passion, to the *Mosaic* serpent in the wilderness, *Joh.* iii. 14. this was to cure the deadly wound of the first serpent, to disarm the old dragon of his sting. The children of *Israel* were to look on the brazen one and be saved. We are to look on him who was pierced, *Psal.* xxii. 16.

In *Euripides Bacchæ* they crown'd themselves with snakes.

Clem. Alexand. admon. ad gen. says the same.

G

Arnobius

Arnobius satirizing upon the *Bacchinals*, says, you wind your selves round with snakes.

pars sese tortis serpentibus incingebant.

Catull. nupt. Thet.

This rite among the heathen, of tying snakes around their waists, was taken from the sacred girdle of *Aaron*, the girdle of the ephod, *Exod.* xxix. 39. it was called אֲבֵנֶט *Abbnet*, which *St. Jerom de vest. sacerdot.* describes to be like the skin of a snake; it was a costly shash made in network, imitating the scales of a serpent, chiefly of blue, as in *Ezek.* ix. 2. where the hebrew copy ought to be corrected by the *LXX* translation, by the *Syriac* and *Arabic*. "And one man among them was clothed " in linen, *with a writer's inkhorn* upon his loins, and " they went in and stood by the brazen altar." A writer's inkhorn is a very absurd reading, it is in reality a blue girdle, the pontifical cincture. This was the high-priest *with the blue girdle* upon his loins. The like in the next verse, ὁ ἱερεὺς αὐτῶν ἐπὶ τῆς σφύρας αὐτοῦ. The *Persian* high-priests are so girded in the sculptures of the temple at *Persepolis*, in imitation of the *Jewish*.

*Tu cum parentis regna per arduum
cohor's gigantum scanderet impia:*

*Rhæcum retorsisti leonis
unguibus, horribiliq; mala.]*

The battles of the Gods, the most antient of all stories, was a report of the overthrow of the arch-traytor
Lucifer.

Lucifer. *Job* xxvi. 5, 6. "The rephaim groan under
 " the waters, and their armies. Hell is naked before
 " him, &c. The LXX. translate it *ῥεφαιμ*. *Prov.* ii. 18.
 The dead (*rephaim* in the original) is render'd, *hell with*
the devils; by the LXX. *αδην μὲν τὴν γαλήνην ἑνὸς ὄψεαι, πταίης,*
ῥεφαιμ, *rephaim* are all one. So *Prov.* ix. 18. xxi. 16.
Isaiab xiv. 9, 10. "Hell from beneath is moved for
 " thee, to meet thee at thy coming; it stirreth up the
 " dead for thee, even all the great giants (*rephaim*).
Ezek. xxxii. 18, 21. "The strong among the giants
 " shall speak to him out of the midst of hell, &c.
Gibborim is the same.

The overthrow of the devil before the creation, is re-
 member'd among the heathen by the notion of *Ophion*
 (the old serpent) reigning before *Saturn*, and being
 ejected by him; in *Lycophron*, *Aristophanes*, and both
 their interpreters.

Our poet compliments *Bacchus* with a part in de-
 fending his father's throne.

Parentis] It was part of the character of Messiah that
 he should be the son of God. *John* vi. 69. "We be-
 " lieve and are sure that thou art that Christ (Messiah)
 " the son of the living God." *Acts* viii. 37. The Eu-
 nuch made profession of his faith to *Philip* before bap-
 tism, "I believe that Jesus Christ is the son of God."
 This we find the heathen had some knowledge of, by
 making their *Bacchus* the son of *Jupiter* (meaning the
 supreme) and *Semele*; which, as we observ'd before,
 is one of the divine names. Their fancy of making him
 born in thunder and lightning, is owing to Jehovah ma-

king his first most glorious appearance in that manner, on mount *Sinai*. *Ovid* gives us a poetic description of his birth in *Met.* III. a mere lambent flame in comparison of the terrific pomp of mount *Sinai*, in the *Mosaic* description, *Exod.* xix. than which nothing can be more astonishing, except the real sight. In reading it we fear and we tremble at the wonderful appearance of fire that seem'd to reach the arch of heaven, the shakings of the mountain, the smোক, the clouds, thick darkness, thundrings, lightnings, the sound of a celestial trumpet waxing louder and louder; at length God spake himself. All this in the sight of 600000 people, beside women and children.

Hence *Bacchus* call'd *Ignigena*, *Ovid Met.* IV. v. 12. *πυρρῆς, πυρρῆος, &c.* 'Tis pretty enough here to remark, the near approach they had to a knowledge of his real nature, divine and human; tho' the son of God, yet was born of a woman. They hence call'd him *διπυρς*, as in *Orpheus's* hymn to *Dionysus*; and *διμωρρος*. So *Diodorus Sic.* III. *Dithyrambus*, *Thriambus*, and *Lythirambus*, names of *Bacchus*, are but various inflexions of the same word דִּיתְרֵי אַבְחָן, *dithere abban*, which signifies διπυρς, twice born, as by others he is call'd διμωρρος in the same sense, as shown by the great *Bochart*, *Canaan* I. 18. The fancy of his coming out of *Jupiter's* thigh is mere scripture language, meaning divine seed, *Jove satus, divino semine natus*. Thus, *Gen.* xvi. 26. "All the souls that came with Jacob, which came out of his thigh. And the excellent *Mr. Mede* is of this opinion,

opinion, *B. I. disc. 8.* Again, *Exod. i. 5.* Thus *Orpheus* in his hymn,

* ἀρρητοις λεκτερισὶ πειρωθεὶς, Ἀμβροσιε Δαίμων.

‘began in an unspeakable manner, immortal deity!’

Take this story of the notion among the heathen, of the first promise God Almighty made us of sending the Messiah, upon the devil’s tempting our first parents.

‘*Bacchus* sleeping under a tree was bit in the heel by
‘an *Amphisbena*, or double-headed serpent, most dead-
‘ly; but he awaking slew the serpent with a wand or
‘stick made of a vine branch, which he had in his
‘hand.’ This is an extraordinary assemblage of all the
idea’s pertinent to the great work of mankind’s redem-
ption. Here is the serpent with human voice, as in
Gen. iii. Here the great prophecy of his bruising the
Messiah’s heel; the Messiah slaying the serpent with the
salutary wood; the character of *Bacchus* and the Mes-
siah mix’d, as we have been all along treating on. And
in memory of the famous curse of the serpent at the
fall, “On thy belly shalt thou go,” *Jupiter* was wor-
ship’d under the name of *Συρραεως*, i. e. *serpentarius*,
particularly by the *Tianians*, as on old coins.

The Messiah, under the name of *Bacchus*, is said to
defeat *Rhæcus*, one of the principal giants, in the form
of a lion. This is undoubtedly deriv’d from the lion of
the tribe of *Judah* in scripture, from whom in the flesh,
our Savior was to descend. *Gen. xlix. 9.* “Judah is a
“lion’s whelp; from the prey, my son, thou art gone
“up. He stooped down, he couched as a lion, and
“as an old lion, who shall rouse him up?” This is ex-
plain’d

plain'd *Rev.* v. 5. "When no man in heaven, nor in
 "earth, neither under the earth, was able to open the
 "book, neither to look thereon: the lion of the tribe
 "of Judah, the off-spring of David, hath prevailed to
 "open the book, and to loose the seven seals thereof.

1 *Chron.* xii. 8. The *Gadites*, associates of *David*,
 men of might, men of war, fit for the battle, that could
 handle shield and buckler, are said to have faces like
 the faces of lions.

Bacchus hence was call'd Γραντολετης, the slayer of the
 giants, meaning the fallen angels. And *Virgil* in his
 poem call'd *Ætna*, after the battle of the Gods, writes
 thus:

— *tum pax est reddita mundo.*

*Tum Liber celsi venit per sidera cæli,
 defensiq; decus mundi nunc redditur astris.*

horribiliq; mala] One may be apt to suspect that this
 image was taken from the remarkable story of *Samson's*
 jaw-bone. *Judg.* xv. 16. "When the philistines caught
 "Samson (as they thought) and shouted for joy, the
 "spirit of the Lord came mightily upon him, he broke
 "the two new ropes with which he was bound, took
 "up a jaw-bone of an ass, that accidentally lay there,
 "and slew 1000 of them therewith.

*Quanquam choreis aptior & jocis
 ludoq; dictus, non sat idoneus
 pugnae ferebaris. —*]

Our poet here is scarce just enough to his hero, for
Bacchus was always look'd upon as a great warrior, con-
 queror,

queror, and triumpher; and hence his name of *Sabazius*, as we mention'd, deriv'd from the great name of the deity of the Jews, ~~יהוה~~ tsabaoth, "*Deus exercituum*", the Lord of hosts. *Exod.* xv. 5. "Jehovah is a man of war, Jehovah is his name, says *Moses* in his hymn. So after *Joshua* had conducted the *Israelites* in a miraculous manner a-cross the river *Jordan* dry-shod, *Josh.* v. 13. "he looked, and there stood a man over-against him with a sword drawn in his hand. *Joshua* boldly went to him, and demanded, Art thou for us, or for our adversaries? And he said, Nay, but as captain of the host of the Lord am I now come. And *Joshua* fell on his face to the earth, and did worship. And he said unto *Joshua*, Loose thy shoe from off thy foot, for the place whereon thou standest is holy." This was Jehovah himself, *Jehovæ Saba Sir: princeps exercitus Jehovæ*. *Joshua* ador'd him, being the real Jehovah. Thus an inscription in *Gruter*, p. 22. n. 5.

Q. NVNNIVS ALEXANDER DONVM DEDIT
JOVI SABAZIO.

Another n. 4. it is Jehovah Sabaoth. See *Deut.* xxxiii. 41. 1 *Chron.* xvii. 24. *Josh.* xxiii. 35, 9, 10.

It is to be remark'd, that the *Greeks* of old call'd all countries to the east of the mediterranean sea, *Arabia*, *Palestine*, &c. by the name of *India*; for they knew nothing but the sea-coast of it. Therefore *Dionysus*, the *Arabian Jupiter*, is represented as making his military expedition into *India*, as we before observ'd; and from
thence

thence he return'd in great triumph, and was the first that practis'd the ceremony. The Bacchic rites for this reason imitated a triumphal procession, and they cry'd out in their pæans, or triumphal songs, *Eleleu Je, Eleleu Je, Jou, Jab*, and the like; which are nothing but the jewish exclamations in their triumphs, אל אלוה, *el, eloah*, and הללויה, *allelujah, laudate dominum*.

We read in the *Mosaic* books that Jehovah order'd the manner of incampments, the order of marches, the different signals of trumpets, &c. all matters of highest import in the office of a General. He was the author of those grand regularities in the art of war, that he might fitly train up the people for the great work they were to perform. *Numb.* ii. iii. iv. x. 5, 6. *Vid. Nonnus Dionys.* iii. 25. and 48. where he is said to defeat great armies.

- - - choreis aptior

ludoq; dictus. - - -]

The antients made *Bacchus* the institutor of all festivals and rest of labor, *Aristotle* particularly, and thence his names, *Lyæus, Methymnæus*. *Athenæus* IX. hence all kind of dramatic and scenic performances dedicated to him. Of which see the excellent *Casaubon* treating largely *de satyrica poesi*. *Athenæus* V. gives us the *Dionysiac* pomp of king *Ptolomy*.

The feasts of *Bacchus*, or *Dionysiac*, are famous in all heathen antiquity; they were celebrated in the vernal Equinox; they were call'd the most antient feasts, and every third year held in a more extraordinary man-

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ner among the *Athenians*, says *Suidas*; in order to make a certain reckoning of time; which was the occasion of founding the olympiads. These were taken from the jewish passover instituted at the vernal equinox. *Cadmus* in *Euripid.* commends the worship of *Bacchus* for its antiquity. *Diodorus Sic.* III. says from the most antient memory, 'fanes and groves were consecrated to *Bacchus* in several *Greek* nations. Hence in the same book *Bacchus* is said to be the inventor 'of panegyres and festival meetings, of music and dancing'. His priests, priestesses, and dancing fraternities, *Curetes*, *Corybantes*, *Salii*, *Panes*, *Satyri*, *Mimalones*, *Sileni*, *Bacchæ*, *Lenæ*, *Thyadæ*, *Thyæ*, *Najades*, *Nymphæ*, *Tityri*, and the like, as recited by *Strabo* X. are all to be deriv'd from sacred occasions and names too tedious to be here specify'd. *Pausanias* in *Lacon.* mentions a mountain, where in the beginning of spring, they celebrate a feast to the honor of *Bacchus* for several days, probably for eight days, as was the jewish custom. And thence the *Greeks* made their week consist of eight days, mistaking the true and most antient sabbatic cycle, renew'd by the jews. So in their *trieterica* and olympiads they mistook the true number of years, which ought to have been seven, in imitation of the jewish sabbatic years.

I know your sciolists in learning and antiquities will be willing to fancy the jews borrow'd these customs from the heathen, not *e contra*. To such I recommend this consideration only at present, that the so much celebrated olympiads, the eldest æra of history among the

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greeks,

greeks, are later than *Solomon's* time by even 200 years, at which time the history and transactions of the Jews were grown old. And this, in few words, is the general occasion of mistake in the learned concerning these matters. Because in old classical or heathen history they find no celebrity of the jewish nation, no great account made of them, like the magnificent things rehears'd in their own most true history, they are apt to conclude the jews have been too partial in telling their own story; that 'tis hyperbolical. But alas! these authors do not reflect, that at the time when the *greek* learning, history, empire, and other famous matters among the heathen, became conspicuous and glorious, the affairs of the jews were absolutely in the wane, their glory set; they were become a most wicked, miserable, and contemptible nation; Jehovah had cast them out of his hand.

Herodotus, in whom *greek* history is not got out of the leading-strings of fable, is but coeval with the last of the prophets; yet in even heathen history there are scatter'd eccho's of the principal personages and facts in the sacred, sufficient to secure the veracity of the latter, could any one be foolish enough to question it. I need only mention a few names of authors: *Sanhoniathon*, *Berosus*, *Manethon*, *Hecataeus*, *Abydenus*, *Polybistor*, *Nicolaus Damascenus*, *Diodor. Sic.* *Strabo*, *Justin*, *Pliny*, *Plutarch*, *Tacitus*, many more.

Strabo X. calls *Bacchus Musagetes*, and applies the invention of musick to him; this is from the musical instruments invented and practised by the Jews, from
Jehovah's

Jehovah's direction, in their religious celebrities, *Amos* vi. 5. 'Tis tiresome to quote particulars. So I could shew at large, that most or all the other famous religious festivals among the heathen of all nations, were mere imitations of the jewish. 'Such the *Canephoria* among the *Athenians*, when from the most antient times (as they call it) some mature virgins us'd to carry the first fruits in golden baskets upon their heads, to be offer'd to *Bacchus*, of all kind of ripe fruits.' Who sees not this to be the jewish feast of pentecost? *Exod.* xxii. 29. xxiii. 16. "The feast of harvest, the first-fruits of thy labours, which thou hast sown in the fields; the first of the fruits of the land thou shalt bring into the house of Jehovah thy God.

Again, the *Athenians* celebrated another feast to *Bacchus*, call'd *Lenæa*, which was a time of the greatest mirth imaginable; and well it might be, because in autumn, at the time of vintage. This is from the judaic feast of in-gathering, at the end of their year: "when thou hast gather'd in thy labours out of the field." And now it might well be, that the similitude was so strict between the jewish feast of tabernacles and this Bacchinalian jollity, that *Plutarch* could not help seeing it, and ignorantly fancy'd the Jews borrow'd it from the heathen, as we afore observ'd. Tho' he and all the world knew and remark'd, that the Jews were a people separated from all the world, were so obstinate to their own law, that they would not mix with the gentiles in trifling customs, much less borrow religious observances from them.

Among other imitations of the Jews at festivals, they had the *thyrsophoria*, poles twisted with vine-branches, palm-branches. In their processions too they carry'd a mystical *cista*, or chest, mimickry of the glorious and wonder-working holy ark of the covenant of Jehovah.

Pars obscura cavis celebrabant orgia cistis.
Orgia quæ frustra cupiant audire profani. Catull.

- - - *tacita plenas formidine cistas.* Val. Flacc.

They paid first-fruits and tenths upon a victory to *Bacchus*; pretendedly, as *Bacchus* did to his father: really, from the institution of Jehovah.

Te memorant Gange, totoq; Oriente subactò,
primitias magno seposuisse Jovi. Ovid fast. III.

So the *Phoceans* having a temple of *Bacchus* without a statue, shows the highest antiquity. *Pausan. Phœic. 10.* But enough on this head.

- - - *sed idem*
pacis eras, mediufq; belli.]

Under this notion of the poets is couch'd that most illustrious character of the Messiah, a Mediator. *Orpheus* hence calls *Bacchus* ΜΙΩΝΣ, mediator, the same as *Mithra* of the *Persians*. *Plutarch de Iside* says, the *Persians* call ΜΙΩΠΗΣ, ΜΕΩΡΩΝΣ, mediator. *Phurnutus de*
nat.

nat. deor. concerning *Bacchus*, says, for some hidden reason, *Dionysus* deserv'd the name of *Peace*. Therein too he pretends to give a reason why a goat is sacrific'd to *Bacchus*, because he himself is a goat. This seems to mean the scape-goat of the *Israelites*, which no doubt was typical of the *Messiah*, *Levit.* xvi.

In *Isaia* ix. 6. Peace is made the characteristic of the kingdom of *Messiah*. After the total dissolution of the jewish oeconomy, *Vespasian* built the temple of peace in the city of *Rome*, the first of that kind; and laid up therein the golden candlestick, ark, shew-bread-table, trumpets, and vessels, the spoils of the temple of *Jerusalem*; and there they remain'd till the *Goths* took them away upon sacking the city. We see and admire the whole conduct of providence, in raising the warlike republic of the *Romans*, to fight the Lord's battles, to be his instruments for preparing the way of the gospel, to civilize all nations, to unite them under one head, to make roads from the *Euphrates* to the *Irish* ocean; to render the globe permeable. Now wars were to cease, and the halcyon days of universal peace to favor the propagation of christianity. The *Romans* having finish'd what they were rais'd to do, and having ruin'd the jewish state (doom'd to fall by the greatest power that ever was on earth) their empire then dwindled, and the spiritual kingdom of the prince of peace succeeded, which is to last for ever, *Haggai* ii. 9.

Hence we conclude, 1. Christianity was no nurdling of earthly politicks, an engine of state; because all states were leagu'd against it. And tho' it is the truest support

port to government, it reciprocally requires the protection of government. All government since the creation was made to defend Religion, and when that is neglected, a kingdom must fall to ruin by natural causes, as sure as ice must melt when expos'd to heat.

2. We conclude, 'tis egregious folly and wickedness for princes vainly to hope or attempt any great and universal monarchy, like that of the *Romans*; it is out of God Almighty's purpose to admit of such thing. But every one has it in his power to raise a greater monarchy, and arrive at higher glory than the *Romans*: by subduing the inordinate passions in his own breast, by endeavouring to secure and promote the peace and happiness of mankind, in bringing people to a true sense and practice of Religion; *that* would be the real golden age, aim'd at by the gospel.

There are many additional comments to be made upon the present words of our author, showing that *Bacchus* by the heathen was esteem'd a great instructor in arts, merchandize, and other works of peace and government. *Liber* is said to teach merchandize, to buy and sell. *Pliny* VII. 56. N. H. The *Egyptians* mean God, when they tell us *Thoth* or *Mercury* was the author of traffic. *Jupiter* on old coins is call'd *Epheusus*, the workman, as particularly of the *Tianians*.

All agreeable to the character of the God of the Jews in scripture, who gave his spirit to cunning workmen, that perform'd those incomparable works of the *Mosaic* tabernacle, the holy vestments, and services thereto pertaining: and to *Solomon's* workmen, in the stupendous edifice

edifice of his temple, *Exod.* xxxi. 2, 3, 4, 5, &c.
1 Chron. xxviii. 11, 12, 19. *2 Chron.* 1, 12. But I fear
 being tedious.

*Te vidit infons Cerberus aureo
 cornu decorum - - -]*

From this, as well as other stories, it is plain the
 heathen had a notion of the death of the Messiah. Not-
 withstanding *Horace* brought off his divine hero in the
 battle of the gods, yet here he confesses his descent into
 hell. *Isacius* says, '*Bacchus* was slain in the battle be-
 ' tween *Jupiter* and the *Titans*. *Origen* against *Celsus*
 IV. writes an antient report among the heathen, ' that
 ' *Bacchus* the son of *Jupiter* falling from his father's
 ' throne, was torn in pieces by the *Titans*, and his mo-
 ' ther composing again his members, he ascended alive
 ' up to heaven.' This is somewhat like the *Egyptian*
story of Osiris, the *Phœnician* of *Adonis*, the *Greek* of
Apollo banish'd his father's kingdom, of *Æsculapius* be-
 ing slain by his father for restoring people to life again,
 and many more of this sort which I could rehearse. But
Bacchus, and *Osiris*, and *Adonis*, and *Apollo*, and *Æs-*
culapius, with most other heathen deities, are only di-
 vers names of the same person, meaning Messiah under
 different characters.

- - - *Tibi se mortalia sæpe
 corpora debebunt: animas tibi reddere ademptas
 fas erit - - -* Again,

Eq,

*Eq; Deo corpus fies exsangue, Densq;
 qui modo corpus eras: & bis tua fata novabis.
 Teq; ex æterno patientem, Numina, mortis
 efficient: triplicesq; Deæ tua fila solvent.*

Ovid Met. III.

Orpheus says, *Bacchus* was discerp'd by the giants. *Diodor. Sic. III.* writes, 'that among all the gods, ' *Dionysus* only attain'd to a fix'd immortality; and ' that for the excellence of his vertues and invincible ' patience he threw off humanity, says *Plutarch*.

I could show likewise, that the antients had a notion of his suffering by a cross, of his remaining three days and three nights in the place of death, with other particularities of that sort; but we are chiefly to follow our poet.

The heathen customs of mourning for *Osiris*, or *Thammuz*, or *Adonis*, or *Mithras*, as practis'd by the *Egyptians*, *Amathusians*, *Byblians*, easterns; as mention'd by many heathen writers, such as *Stephanus*, *Lucian*, *Marcellinus*, *Diodorus Sic.* *Plutarch*, &c. By many christian writers, *St. Augustin*, *Arnobius*, *Lactantius*, *Jul. Firm.* By the scriptures, *Ezek. viii. 14*, &c. These are all instances of the suffering state of the *Messiah*, ultimately meant thereby.

- - - aureo cornu decorum - - -]

Diodor. III. IV. makes *Bacchus* horned.

- - - caput aurea rumpunt

cornua

cornua & indigenam jaculantur fulminis ignem.
Sidon. Apoll.

ubi corniger Lyæus
operit superna Gauri. Symmach.
accedant capiti cornua, Bacchus eris. Ovid.

There is not in all antiquity a more noble disquisition than that of the notions affix'd by the antients to horns; the origin and history thereof. We might be exceeding copious therein, but I shall only mention a few strictures. *Diodorus III.* says, that both *Bacchus* and his father *Ammon* were adorn'd with rams horns. The whole arises from the same notion of the Messiah's suffering, of his being the great sacrifice; join'd with the other notion deriv'd from his name Messiah, which means anointed. So that calling *Bacchus* horned, is but equivalent to the scripture expression, "Behold the lamb of God, which taketh away the sins of the world." The whole affair of sacrificing must needs appear to all mankind but as vicarious; that one dies for another's faults. The heathen altars were frequently adorn'd with rams horns and heads, taken from the jewish, and as well understood by the heathen as Jews. The blowing on rams horns at the proclamation of jubilee, whence the very name of jubilee, and multitudes of other matters, were prefigurations of this great truth.

For the second sense (anointed) it was customary for the Jews to put the sacred anointing oil into a ram's horn, or a golden vessel made in form thereof: hence it became symbolical of the Messiah or Anointed, in the

most eminent sense; or imported a king, priest, prophet, who was anointed by oil; which operation was commonly accompany'd with an extraordinary communication of God's holy spirit.

This explains the following passages, which have been thought not a little difficult. *I Sam. ii. 10.* "He shall exalt the horn of his *Anointed*," means Messiah. *Ver. 35.* "He shall walk before mine *Anointed* for ever, meaning Jehovah the Messiah, the Shechinah, or visible presence of the deity upon the ark. In this same sense it is used *Psal. cxxxii. 10.* "For thy servant David's sake turn not away the presence of thine *Anointed*." No wonder then from this high idea of unction the name of *Ammon*, or the horned deity, meaning the anointed deity, became so famous, so mysterious. All authors mention it with awe, but none understand it. *Curtius* could not help being obscure in describing his statue. What we can gather is, that it was like a ram. *Ammon*, *Amûn*, by *Philobyblius* translated *Amynus* in *Sanchoniathon*, had been one of the divine names, and imports consubstantial, of the same substance as the father. *Gen. xix. 37.* υἱος γένεσ μου, *filius consubstantialis*. For that reason it was affix'd to *Cham*, the first deify'd man, in imitation and conformity to the notions which the old world had of the true deity.

I have a large brass coin, in appearance and in reality antique. On one side the profile of a face, bearded, which has much of the heroic aspect, at the same time venerable. On the collar of his garment is משיח, which is the *Syriac* mode of writing *masbiah unctus*, anointed.

From

From his temples proceeds a lock of hair turn'd like a ram's horn. On the reverse is this legend, in what is call'd the *Chaldee*, square character, *non erunt tibi dii alieni coram me*. The learned commonly suppose this to be the effigies of *Moses*; some take it for our blessed Savior; all reject it for spurious; with others of this kind. I my self have well consider'd the affair, and think otherwise, for many reasons too tedious to be here inserted. I take it to be the head of king *David*, and not inferior to his own time; whether struck by himself, by his son *Solomon*, or in his *Syrian* conquests, I shall not stand here to dispute. The horn refers to the legend of the collar, to his anointing, which is equivalent to the calling him king, as is known from innumerable places of scripture.

In imitation of this, the antient *Lydian* and *Armenian* priests wore a lock of hair twisted up in a horn-like form on one side. And among *Egyptian* antiquities we frequently meet with it in sculpture. I suppose, when *Sesostris* plunder'd the temple of *Solomon*, he carry'd away these, and many other jewish customs, and engrafted them upon the antient *Egyptian* idolatry, *1 Kings* xiv. 25. Hence the coin with *Jupiter Ammon's* head on one side, the *Silphium* plant from *Cyrene* on the other, reckon'd the most antient coin. The *Jews* to this day wear a lock of hair on their temples, which they nourish particularly. Probably this gives a better reason for it than any they themselves pretend. See *Isaiah* v. 1. in the hebrew.

The coin in the title page of this work is in the excellent collection of my friend Dr. *Kennedy*, in brass. He has another large one in silver, with the head of *Bacchus* crown'd with ivy, a *vitta* or *insula* over his forehead; and besides the curls of his hair that hang downwards upon his neck, one large lock twisted backward into a horn-like form. On the reverse are two symbols, as in the ensuing print.



The Dr. has another large silver coin of the *Thasians*, with this very same head of *Bacchus* on the obverse: on the reverse the figure of *Hercules*, ΗΡΑΚΛΕΟΥΣ ΣΩΤΗΡΟΣ ΘΑΣΙΩΝ. No doubt but this manner of dressing *Bacchus* is deriv'd from the most antient notions concerning him. The *vitta*, the crown of greens, and the curling-lock, seem to denote his initiation into the priesthood by anointing.

- - - *leniter*

- - - *leniter atterens*
caudam & recedentis, trilingui
 - - - *ore, pedes tetigitq; crura.]*

Our poet ends with the glory of his divine hero, in not being detain'd in the gloomy regions below, but ascending therefrom, the infernal *janitor* fawning and dreading his power, agreeably to the sacred history. I shall conclude with observing that audacious affront retorted by the devil towards the deity, in that fiction of the three-headed *Cerberus*: But neither his malice, nor the dark clouds of fable and monstrous fiction, thro' so many centuries of heathenism, could totally obscure the truth. How much then does it become us and behove us to adore our triumphant Messiah, and his love towards us, when the devils themselves believe and tremble? And let us imitate his divine love in that universal philanthropy, which is the highest ornament of our nature, our glory here, and will entitle us to accompany him in his last triumph.

By reflecting upon what has been said, I conceive the whole mystery of *Bacchus* lies open; and we understand all that the poets and writers say of him as fast as we read it. For an exercitation of the reader's curiosity that way, I shall recite a like hymn, as we may call it, of *Ovid's Metam.* IV. 11.

*Thuraq; dant, Bacchumq; vocant, Bromiumq; Lyæumq;
 Ignigenamq; satumq; iterum, solumq; bimatrem.*

Additur.

*Additur his Nysæus, indetonfusq; Thyoneus,
 & cum Lenæo genialis, confitor uvæ:
 Nycteliusq; Eleleusq; parens & Iacchus & Evan.
 & quæ præterea per Grajas plurima gentes
 nomina Liber habes. Tibi enim inconsumpta juventas,
 Tu puer æternus, tu formosissimus alto
 conspiceris cælo. Tibi cum sine cornibus adstas
 virgineum caput est: Oriens tibi victus ad usq;
 decolor extremo quæ cingitur India Gange.
 Penthea, Tu venerande, bipenniferumq; Lycurgum
 sacrilegos mactas. - - - &c.*

There is nothing in all this but what we have explain'd in the foregoing discourse, except the word *Nyctileus*, a title here given him; it is deriv'd from the Jewish festival of lights, or *Purim*. This was that feast mention'd by the satirist to be celebrated by the Jews at *Rome*, as it is at this day here.

- - - unctaq; fenestrâ
Dispositæ pinguem nebulam vomuere lucernæ. Pers. V.

Herein I have observ'd a most excellent chronological character, for settling the æra of the death of *Herod* the great, which is of good use in determining the time of our Savior's birth. I shall not think much in giving it to the reader, both as it is not impertinent to this discourse, being an approximation to the time of the advent of the Messiah in the flesh, which happen'd really but three years after *Horace's* death; and as it shews the

true uses to be made of heathen literature, one of my principal purposes in this discourse.

Many are the contests of the learned in settling precisely the time of the death of *Herod* the great; and deservedly, because of its excellent use in determining the æra of our Savior's birth. The dispute, I think, may be very easily brought into the compass of one year, the *Varronian* AVC. 750. the second year of our Savior's real birth, the undoubted year of the eclipse of the moon mention'd by *Josephus*, which is one principal character in fixing the matter. On that night *Herod* burnt the Rabbi's for a sedition; and it happen'd on the 10th of *March* in the then *Roman Julian* kalendar, as it was under the correction of *Augustus*; on the 12th of *March* in the true *Julian* kalendar. Mr. *Whiston* has given us the calculation of it in his astronomical tables. The question then will only be, at what time of this year *Herod* dy'd? *Kepler*, *Allix*, *Langius*, and other great names, assert it to have been in this same month of *March*. *Usher*, *Noris*, *Whiston*, *Abendana* in his jewish kalendar, and others, fix it in the end of *November*, where the jews celebrate a festival in memory of his death the 7th of the month *Chisleu*, our *November* 25. as in the then *Roman Julian* kalendar under the correction of *Augustus*; *November* 27. in the true *Julian* kalendar.

Josephus says that he dy'd at nearly the 70th year of his age. In another place he says *Herod* was 25 years old the year after *Cæsar* the dictator conquer'd *Pompey* at *Alexandria*, viz. AVC. 707. So that he was born
AVC.

AVC. 682. All the characters taken from the years of his reign, mention'd by *Josephus*, have been examin'd thoroughly; and he specifies them, both as reckon'd from his being declar'd king of *Judea* by the *Roman* senate, and as reckon'd from the death of *Antigonus*. There seems nothing wanting to give us entire satisfaction in this point, but to know *Herod's* birth-day; this would inform us at what time of the year, he might properly be said to die at near his 70th year.

Tho' the learned have not observ'd it, yet this character is luckily given us by *Persius* the satirist V. above quoted; the whole runs thus:

*Herodis venere dies, unctaq; fenestrâ
dispositæ pinguem nebulam vomuere lucernæ,
portantes violas. Rubrumq; amplexa catinum
cauda natat thynni, tumet alba fidelia vino.
labra moves tacitus, recutitaq; sabbata palles.*

where he informs us, as plainly as words can make it, that *Herod's* birth-day coincided with the feast of lights or *Purim*.

Herod was a most magnificent prince, in great favor with *Augustus*, and had been three times at *Rome* in person. His children were educated in the imperial court, his ambassadors and residents were constantly there: he knew full well the use of the *Roman* favor, and *that* he chiefly cultivated. There were a sect of the Jews who call'd themselves *Herodians*, from their attachment to him. They would needs have him the
Shiloh

Shiloh or Messiah; for they saw evidently the completion of *Jacob's* famous prophecy. As the Jews were exceeding numerous at this time in *Rome*, *Herod's* creatures must be so too, and they would make no small stir in shewing their zeal to their prince, more particularly on his birth-day. And this is the reason that it fell within the cognizance and observation of our poet; otherwise the ordinary celebrity of the jewish feast of *Purim* would have been as little regarded at *Rome* as it is now with us, tho' the observation of it is constantly kept up.

Hence we may assuredly conclude, that this birth-day and this festival are one and the same thing. For had the *Herodians* celebrated his birth-day on any other time, with the like ceremony of lighted lamps, as at the *Purim*, which there is no reason to imagine, no shadow of in writers; the poet would absurdly have made this the remarkable and distinguishing part of his description. But both falling together, he who knew not, and car'd not for the intrinsic and original meaning of jewish ceremonies, takes notice only of the more modern, obvious, and noisy occasion of it, and which no doubt was attended with much tumult by those zealous, who never could be moderate in any thing.

The feast of *Purim*, or 14th of *Adar*, that year of *Herod's* death 750. fell on the 13th of *March*, a day or two after the eclipse of the moon afore-mention'd; then it was that *Herod* enter'd the 69th year of his age. Now had he dy'd in that month, or soon after, as is the opinion of *Kepler* and his followers, he could not be

K

said

said with any propriety to die nearly at his 70th year, according to *Josephus*. But if he dy'd at the end of *November*, as set by the jewish kalendar, by *Usher*, and his followers, he might with strictness be said to die nearly at his 70th year; for the *Purim* feast was on the second of *March* the year following.

All this reasoning is much strengthen'd by a piece of the history of *Philip* the tetrarch of *Iturea*, *Herod's* son; which proves that *Herod* could not live to 751, as the most excellent Cardinal *Noris* would have it, *Cenotaph. Pisan*. *Josephus* tells us, this *Philip Herod* rebuilt *Bethsaida* in form of a city, and call'd it *Julias*, in honor of *Augustus's* daughter. We have no more time to allow for the building of this city than the year 751. and the beginning of 752. For in 752. *Julia* was banish'd, and then it would be no compliment to the emperor to call a city after her name. Therefore as the eclipse in *March* 750. fixes the year of *Herod* the great's death, and the whole of 751. must be allow'd into *Philip's* reign, we may conclude that *Herod's* birth-day must be set as early as possible in the year 750. so that dying in the year, he may be somewhat near his 70th year: and that he dy'd the *November* between, according to the jewish kalendar.

This *Bethsaida* is not *that* mention'd in the gospel, for the town of *Peter*, which was on the west side the sea of *Galilee*; but *Bethsaida* on the east side that sea, which country only was under the jurisdiction of *Philip*. *Bethsaida* is analogous to our english word *Fisberton*. In 751. *Philip* coming to his government, began the rebuilding

rebuilding it immediately, that spring, the more early to shew his gratitude to the emperor. He could not well give it the appellation till the beginning of 752. the year of *Julia's* banishment.

Again, we gather no mean a confirmation of our character from the poet's words, *portantes violas*, intimating, that the lamps, branches, or chandeliers (as we now modishly call them) were adorn'd with the flowers then most in season, violets, which is in the month of *March*.

There is no objection that I know of to all this, but that the celebrity mention'd in the poet may relate to the commencement of the reign of *Herod* the great, the birth-day of his kingdom, rather than to his natural birth-day. But this is a mere supposition, founded on no good reason or proof, and is contradicted by the last argument taken from the season of the year. For it is abundantly shewn in *Noris's Cenotaphia*, that *Herod* obtain'd the kingdom of *Judea* in the latter end of the year, far distant from the *Purim* feast.

Again, *Casaubon* in his notes well argues, that the reason why the learned have sometimes apply'd this to the birth-day of *Herod Agrippa*, then reigning in *Judea*, rather than to *Herod* the great, then dead, is not valid. For the sect and name of the *Herodians* was not ceas'd. And he brings *Epiphanius* his authority to his aid. The *aprici meminisse senes* in the preceding verse confirms the poet's mind, that his thoughts are not too strictly to be bound down to the present time. He well rests on the strength of the antient scholiast's interpretation of the

place in decision of the contest. "He shews, says the
 "scholiast, the manner how *Herod's* birth-day was ce-
 "lebrated by the *Herodians*. For some of their festi-
 "val days were observ'd with mirth and feasting, others
 "with sorrow, fasting, and various instances of sadness.
 "An example of both kinds is here put from the jew-
 "ish rites. The *Herodians* therefore on *Herod's* birth-
 "day practis'd all methods of gladness, as in solemn-
 "ties instituted on joyful occasions." Which the poet
 rehearses, &c. The sorrowful ones he means in

labra moves tacitus, recutitaq; sabbata palles.

as instances of the fancy'd superstition which he is
 inveighing against. *Lubin* in his notes is of our opi-
 nion, and *vetus glossator*. But enough of this final di-
 gression.

Thus have we finish'd this celebrated Ode of *Horace*
 as concisely as necessary, and put it into a new light,
 a religious view. It must be own'd beautiful in its
 original. I hope it loses nothing in the new garb, but
 discloses more graces than commonly remark'd. But
 after all, as to the original Ode itself, it comes far short
 of some of the sacred hymns to *Jehovah*. I will men-
 tion but one, that of king *David*, a thanksgiving for
 victory from his enemies. 2 *Sam.* xxii. *Psal.* xviii. "I
 "will love thee, O Lord, my strength. *Jehovah* is
 "my rock and my fortress, my deliverer, my God, my
 "strength, in whom I will trust, my buckler, the horn
 "of my salvation, and my high tower, &c. His de-
 scription

scription of the advent of Jehovah is the greatest that words ever compos'd, what we can't read without a sacred *tremor*. I have taken the pains to give it here more correct, and to translate it into verse. A better poet would easily do it incomparably better, and open its beauties the more. But I thought it not impertinent to compare this same manner of writing between the heathen and the scripture authors.



2 Sam. xxii.

2 Samuel xxii.

Verse 8. Then the earth shook and trembled; the foundations of the ^a hills moved and shook, because he was wroth.

9. There went up a smoke *in* ^b his anger, and fire *from* ^c before his face devoured: coals were kindled by it.

10. He bowed the heavens and came down: and darkness was under his feet.

11. He rode upon a cherub, and did fly: he was seen upon the wings of the spirit.

12. He made darkness his secret place: his pavilion round about him was a circle of black and thick clouds of the skies.

13. Thro' the brightness before him the thick clouds passed: hailstones and coals of fire.

14. Jehovah thunder'd in the heavens, and the most high utter'd his voice: hailstones and coals of fire.

15. He sent out his arrows and scattered them, he shot out lightnings and discomfited them.

16. Then the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of Jehovah, at the blast of the breath of his anger.

17. He sent from above, he took me, he drew me out of the great waters.

18. He delivered me from my strong enemy, and from them that hated me, for they were too strong for me, &c.

The

The Advent of JEHOVAH, *sung by*
DAVID, *Psalms* xviii.

Then shook the solid earth's convexity,
from its fix'd center seeming to retire:
the hills from their deep bases trembling flee,
glad to avoid the great JEHOVAH's ire.

Volumes of smোক rowling before his face,
the anger of the deity proclaim.

Devouring fire shoots with impetuous blaze,
and kindled coals send forth their crackling flame.

He bowed heaven's empyreal arch on high:
swiftly descending from the realms above.

Beneath he treads on thick obscurity,
and sable clouds his solid footstool prove.

He rode up-lifted on a cherub bright.
On airy wings of seraphs he did fly:

whilst darkness palpable (tremendous sight)
encircling form'd a pitchy canopy.

But clouds and darkness palpable retire
at his most glorious presence, opening day:

while mingled hail and flaming coals of fire,
(heavenly artillery) before him play.

Along with mingled hail and coals of fire
loud peals of thunder too JEHOVAH sent

rowling to heaven's extremity: still higher
the voice divine the spacious welkin rent.

Thro'

Thro' all the ætherial field in pointed showers
soon he discharg'd the arrows of his wrath
victorious. And the subtle lightning pours
around, the fure ambassador of death.

The sea (its secret channels high up-rear'd)
convulsive, at JEHOVAH's fury shook.

The reeling globe's foundations then appear'd,
struck with the terror of his fierce rebuke.

From high he sent his saving messenger,
he took me from my enemies among,
from wicked men: to serve him void of fear,
and praise my great deliverer with a song.

^a The foundation of *heaven* in the *hebrew* and LXX. copies ought to be amended here from *Psalms* xviii. *hills*, as in the version of St. *Jerom* in the former chapter, the *Syriac* and *Arabic*, as in all the versions of the latter.

^b Out of his *nostrils*, ought to be translated in *his anger*, from LXX. the *Chaldee* and *Arabic* versions in the former place: from LXX. the *Vulgate*, the *Chaldee*, *Syriac*, *Æthiopic* and *Arabic* of the *Psalms*.

^c Out of *his mouth*, ought to be read *from before his face*, from the *Chaldee*, *Syriac* and *Arabic* in the former: from the *Chaldee*, *Syriac*, *Vulgate*, LXX. *Æthiopic*, and *Arabic* of the *Psalms*.

The beauties of this piece are inexpressibly great, the conduct of it truly admirable, the imagery altogether sublime, and worthy of the subject; the whole undoubtedly

edly deriv'd from the spirit that dictated all the sacred writings. And thus in few words might we in some sort describe this inimitable picture.

The earth, from whence the scene is fix'd, is first declar'd sensible of the great advent; it is said to shake and tremble, and the foundations of the mountains to be moved: and we find somewhat like it in the heathen poets, but more forced and low.

*terrificam capitis concussit terq; quaterq;
caesariem, cum qua terram, mare, sidera movit.*

Ovid. Met. I.

A smoak and a fire are the harbingers, with this extraordinary circumstance, that coals were kindled at it, and that twice used. I doubt not but the author had in his eye the Shechinah, or divine presence on the ark of the testimony, which was then in the royal palace in the city of *David*. By the coals, he means the coals on the brazen altar of sacrifice before it. Sometimes a fire from Jehovah kindled the wood, and burnt the sacrifices thereon. This same image we find in *Ezekiel's* famous vision, as I have corrected the verse in a particular discourse upon it. *Ezek. i. 13*. "In the midst of the living creatures was an appearance like burning coals of fire." This was before the divine presence. The same is meant *Rev. iv. 5*.

We may observe, he describes the Shechinah descending from heaven and resting on the ark, between the two cherubims standing on the ends of the cover of the

L

ark,

ark, and supporting a kind of chair of state, whereon the visible glory rested. The Shechinah itself was (according to what discoveries I have been able to make about it) a central glory, encompass'd by a circular cloud. And this is meant in the original, where we translate it, 'He made darkness pavilions round about him, a circle of dark and thick clouds of the skies. In the *Hebrew* thus: "*Posuit obscuritatem circuitus suos; opertoria colligantia aquarum, nubes ætherum.*" "He made darkness to encompass him around, a circular continuity of obscurity and clouds." None of the translators seem to have understood it.

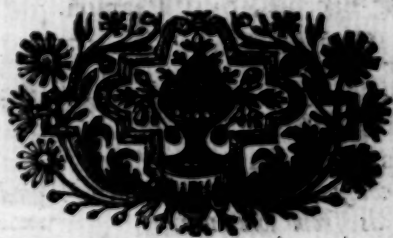
First, we may observe, he describes the Shechinah coming down from heaven, *ver.* 10. "Darkness was "under his feet." For then the lower part only of the encompassing cloud was visible. After his descending upon the cherub, the whole circle appear'd, "with a "brightness before him, *ver.* 13. meaning, the central glory, which *Ezek.* i. 4, 27. makes to be like the colour of *Chasmal*, or *Electrum*, a metal made of gold and silver, such as our old *British* coins, and that encompass'd by a circular fire. This fire is said to kindle coals before it, meaning, on the altar in the court before the tabernacle, wherein was the ark.

After the appearance is describ'd, the effect succeeds, the power of God, *ver.* 14. Jehovah thunders; but above that, he added his voice, prelude of his terrors, toward his enemies; he sends forth his arrows and scatters their troops, he sends forth his lightnings and effectually overthrows them.



But

But the Psalm in *Samuel* is not so perfectly deliver'd as in the *Psalms*; the very first paragraph is wanting: "I will love thee, O Jehovah, my strength. *Ver. 12.* in *Psalms* is fuller and more significative than in *Samuel*, where hail-stones is wholly omitted. The like in the next. That elemental contrariety is a high beauty, a fine display of almighty power; and that repeated again in the next verse heightens it. The whole is finish'd by the renversement of the order of nature, the channels of the ocean, the foundations of the earth torn up (where the scene is laid) as the effect of the divine displeasure against *David's* enemies.



I N D E X.

B acchus, Iacchus is the Arabian Jove, Jehovah, Dionysus. <i>Page</i>	10.
<i>So thought by the Romans, Tacitus and Plutarch, &c.</i>	25.
The Indian conqueror. Arabia call'd India, Ethiopia, Chus.	10, 11, 49.
Bacchus, Jehovab the son of God.	11, 45.
Born in thunder and lightning from mount Sinai.	46.
Jehovab the Messiah, 11. that is to come.	22.
Semele the mother of Bacchus from the name of God.	11, 12.
Jehovab the leader and God of the jews.	12.
All the heathen theology taken from him.	12, 57.
Bacchus first triumph'd, and the author of triumphal songs, from Jehovab.	9, 14, 50.
Bacchus residing in wilds and mountains from Jehovab.	14, 39.
The heathen notion of gods appearing to men from scripture history.	15.
Bacchus a teacher from Jehovab Messiah.	16.
Bacchus author of religious rites from Jehovab.	ibid.
Satyrs and nymphs, the companions of Bacchus from the jews.	18, 20.
Bacchic enthusiasm from the spirit of Jehovab.	18, 24.
The Bacchic Orgies from the jewish festivities.	20, 24.
Evohe, the Bacchic cry from Jehovab.	21.
Liber a name of Bacchus from Jehovab, - Messiah.	26.
The thyrsus of Bacchus from the rod of Jehovab.	28.
Thyades, companions of Bacchus, from the jews.	29.
Bacchus draws out streams of water, milk, honey, wine, from Jehovab.	30.
Ariadne, the virgin.	32, 35.
Panthers, the bringers-up of Bacchus, from Joseph's family name.	34.
Bacchus destroy'd Pentheus with fire, from the story of Sodom.	35.
Lycurgus persecuting Bacchus, from Pharaoh.	36.
Shamgar's ox-goad confounded with it.	ibid.
Bacchus pass'd over the red sea.	39. } from Jehovab.
Bacchus pass'd over rivers dry-shod.	ibid. }
Bacchus the god of wine from Jehovab, Messiah.	40.
Snakes in the orgies of Bacchus, from scripture.	42.
Snakes round their waists, taken from Aaron's girdle.	44.
The battles of the gods from scripture.	ibid.
Bacchus fought in the shape of a lion from SS.	48.
The bacchic cry, eleleu je, from the hebrew, allelujah.	50.
Bacchus a great warrior, from Jehovab.	49.
Bacchus author of religious festivals, from Jehovab.	50, 53.
Most heathen customs taken from the jews.	51, 53.
Bacchus the mediator, from Jehovab, Messiah,	54.
Bacchus skill'd in civil government, from Jehovab.	56.
Bacchus's descent into hell, from Messiah suffering.	57.
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means anointed	60.
Hence an antient coin of king David borned.	61.
Bacchus return'd from hell, from Messiah.	65.
Bacchus call'd Nyctileus, from the purim feast of the Jews.	64.
That feast is Herod's birth-day, whence a character in chronology deduc'd.	65.
A comparison between a sacred and profane hymn.	72.

